



RESEARCH ARTICLE

Concept and Architecture of Al-Quran Legal Values in Environmental Management

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The transformation of Al-Qur'an values influences the thought patterns and behavior of individuals and society regarding environmental maintenance. This research aims to discover the legal values of the Koran in environmental management and to analyze the architecture of implementing Al-Quran values in environmental management arrangements. This research is normative legal research. Legal materials study are the Qur'an and Hadith, Law no. 4 of 1982 concerning Principles of Environmental Management, revoked by Law no. 23 of 1997 concerning Environmental Management and most recently revoked by Law no. 32 of 2009 concerning Environmental Protection and Management. Meanwhile, tertiary legal materials include dictionaries, legal terms, language dictionaries, mass media, websites, and encyclopedias. Legal materials are analyzed using descriptive qualitative analysis. The research results show that the legal values of the Koran in management environment life are Divine Values i.e., guarding environment in the form of a) Awareness as Caliph, b) Maintaining Balance, c) Respect for Allah's Creation, d) Avoidance of Waste, e) Forgiveness and Mercy while the architecture of applying Al-Quran values in environmental management arrangements a) Allah as Creator and controller of nature universe, b) Humans as *Khalifatul Fil-Ardhi* and as subject management environment alive, c) Human as world prosperity (*Wasta'marakum Fiha*) in management environment life.

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INTRODUCTION

The Koran contains over four hundred verses related to the earth and emphasizes responsible management and protection of the environment for future generations.¹²³The transformation of Al-Qur'an values influences the thought patterns and behavior of individuals and society regarding environmental maintenance. The transformation of Al-Qur'an values regarding protecting the environment is urgent, namely, filling the knowledge gap. Even though the Al-Qur'an contains many relevant values regarding the environment, their understanding and implementation often need

¹ Asmawati Muhamad, Abdul Halim Syihab, and Abdul Halim Ibrahim, "Preserving Human-Nature's Interaction for Sustainability: Quran and Sunnah Perspective," *Science and Engineering Ethics* 26, no. 2 (April 2020): 1053-66, <https://doi.org/10.1007/s11948-020-00192-7>.

² Achmad Munajib, "Environmental Education Values in the Perspective of the Quran: A Study of Maudui Interpretation" (INTERNATIONAL SCIENTIFIC SESSION ON APPLIED MECHANICS <http://doi.org/10.1063/5.0149567>).

³ Rahman et al., "Socio-Eco-Religio-Cultural Approaches in Addressing Environmental Damage: An Interpretative Analysis Based on the Koran and Hadith," *Revista de Gestão Social e Ambiental* 18, no. 1 (May 8, 2024): e06524, <https://doi.org/10.24857/rgsa.v18n1-127>.

improvement. Therefore, it is interested in filling these knowledge gaps and bringing a deeper understanding of these values.

The Qur'an teaches values relevant to protecting the environment, although it does not directly refer to modern legislation. The Qur'an prohibits waste in using natural resources, providing the basis for regulations governing the wise use of natural resources. The Qur'an emphasizes the importance of justice in treating nature and other living creatures, supporting the need for fair rules in environmental protection. The Qur'an encourages awareness of the generation's responsibility towards nature and the environment for the future, becoming the basis for policies emphasizing sustainability. The Qur'an prohibits actions that damage nature and supports regulations that prohibit actions that can damage the environment, such as pollution or destruction of habitats.

As caliphs on earth, humans have an important and huge role in saving and maintaining the sustainability of the environmental functions and carrying- capacity.⁴

Environmental management must be based on the values and principles of the Qur'an, namely: the entire universe and its contents belong to God and His creation; All of nature's contents are intended for humans and living creatures; natural This subdued (*tashirul`nature*) to be able to manage by humans; humans are entrusted with the mandate by God to manage the environment; as caliph, humans are tasked with guiding the environment to achieve the goals of its creation; waste must be prevented; environmental damage is the result of human actions, and therefore humans must be responsible in this world and the afterlife; and human compassion for all creatures means respecting all creatures and treating them well.⁵

The character of science and technology and the ecological impacts that occur are shaped by assumptions that developed at that time. Religion is seen as the root of these assumptions, so religion has the right to be accused of being the background for changes in human treatment of ecology with science and technology. Technology.⁶ Therefore, environmental conservation requires a new understanding of the relationship between God, nature, and humans. ⁷So it can be concluded that the results of understanding the concept of *Caliph Allah Fil Ardh*, as well as the meaning of the word *Sakhoro*, is a factor determinant in determining human attitudes towards the environment.

Studying the universe worthy of learning God's behavior (*Sunnatullah*) so that at the level this is science, Knowledge actually increases faith in Him. The relationship between science and religion is mutually bound and related, not mutually exclusive.⁸

The Koran is the main source of sharia in discussions about law. The Qur'an positions legal teachings as the most important part of its many teachings. So naturally, law enforcement efforts are positioned as dynamic efforts that appreciate the Al-Qur'an, which has attempted to build basic standards of human behavior that are not just rights and obligations. ⁹But more than that, it manifests the law of causality (*sunatullah*) in preserving nature from damage. Environmental management includes several integrated and directed efforts in utilization, arrangement, maintenance, supervision, control, restoration, and development.

The Intergovernmental Panel on Climate Change (IPCC) released data on the escalation in global temperature by 1.09% from 2011 to 2020, which caused an increase in sea level of 3.65 percent or 1 cm per year. This condition is caused by high carbon emissions, which can affect climate change significantly to the point of becoming a concern at the international level. In Indonesia, greenhouse

⁴ Wahid, AMY, Saleng, A., & Yunus, A. (2019, October). Law enforcement of environmental permits in mining management. In *IOP Conference Series. Earth and Environmental Science* (Vol. 343, No. 1). IOP Publishing. Pg 1

⁵ Ahmad Y. Thobroni, "Internalization of Environmental Awareness Values Through Education (Al-Qur'an and Al-Hadith Perspective)," *Journal of Islamic Education UIN Sunan Ampel* 2, no. 1 (2014): Pp. 26-51.

⁶ Agus Iswanto, "Human Relations with the Environment in the Qur'an Efforts to Build Eco-Theology," *Suhuf* 6, no. 1 (2013): Pp 2-3.

⁷ Mudhofir Abdullah, "Al-Quran and Environmental Conservation," p. 291-292.

⁸ Mulyadi Kartanegara, *Religious Reason: Understanding the Nature of God, Nature and Humans*, Jakarta (Jakarta: Erlangga, 2007).

⁹ Zaky Ismail, "Enforcement of the Supremacy of Law in the Al-Qur'an, Al-Risalei Journal of Islamic Law and Social Social Studies," *Al-Risala Journal of Islamic Law and Social Social Studies* 11, no. 1 (nd).

gas emissions (GHG) were recorded at 259.1 million tons of CO₂ in 2021. This number is projected to increase by 29.13%, multiplying the number to 334.6 million tons of CO₂ in 2030.¹⁰

Men do not quite answer big enough in a nursing environment in accordance with the teachings of the Koran. Humans can actively encourage governments to adopt Islamic environmental and ethical values and principles in existing ecological policies. This can be done by engaging in public consultation processes, advocacy, and support for environmental conservation measures. Humans can apply the values of the Koran to protect the environment in everyday life. We can respond to the Koran's call to protect and care for the universe through active participation in these initiatives. In this way, humans can play a role in realizing the transformation of the values of the Koran regarding protecting the environment in environmental regulations. This is not only an individual responsibility but also part of a commitment together To protect nature and give it to generations through the teachings of the Islamic religion (Al-Qur'an).

Islamic law is a popularized term in public universities in Indonesia, and it contains two majors - namely Sharia and Fiqh. Both terms cannot be separated. They can only be distinguished. Sharia is the source of the birth of the Islamic Fiqh, and Fiqh helps streamline the sharia.¹¹ Efforts to integrate Incorporating environmental values and principles based on the Koran into existing environmental policies and regulations have been initiated by several countries with a majority Muslim population or that implement Islamic-based laws. Various current issues have arisen: 1) Water Resources Management: Water plays a central role in Islamic teachings, where maintaining its cleanliness and availability is part of religious values. Several countries have attempted to develop regulations that encourage sustainable water management, including wise use, protection of water resources, and providing communities with access to clean water. 2) Waste Management: The waste problem is increasingly pressing in many Muslim countries. Some countries have implemented stricter regulations regarding waste handling, including limiting pollution and waste disposal, encouraging recycling practices, and using environmentally friendly materials. 3) Ecosystem Protection: Islam emphasizes maintaining natural balance and biodiversity. The author believes that studying environmental problems uses the perspective of the Koran (Islamic theology). Based on the research issues that have been presented, the author is encouraged to conduct comprehensive research to reveal the transformation of Al-Qur'an values regarding protecting the environment in environmental legislation so that, at the point here, it is an urgent and valuable novelty study. This can expressed.

RESEARCH METHODS

This research is normative legal research. Research legal materials consist of primary legal materials and secondary legal materials. Primary legal materials in study This is the Qur'an and Hadith, Law no. 4 of 1982 concerning Principles of Environmental Management, revoked by Law no. 23 of 1997 concerning Environmental Management and most recently revoked by Law no. 32 of 2009 concerning Environmental Protection and Management. This research uses data collection techniques for legal materials using library research. Literature study is the process of reading several references, most of which are in the form of writings (both books, articles, journals, etc.) which will later be used as a reference source for written articles and documents related to the issues discussed, in the form of primary legal materials in study This is the Al-Qur'an and hadith, Law no. 4 of 1982 concerning Principles of Environmental Management, which was revoked by Law no. 23 of 1997 concerning Environmental Management and most recently revoked by Law no. 32 of 2009 concerning Environmental Protection and Management.

Meanwhile, secondary legal materials consist of relevant ministry and regional government regulations and academic works such as books, research results, scientific journals, and others. Meanwhile, tertiary legal materials consist of dictionaries, legal terms, language dictionaries, mass media, websites, and encyclopedias. This research uses a qualitative descriptive analysis method by highlighting the facts of the situation, variables, and phenomena that occurred during the study and

¹⁰ Prihatiningtyas, W., Wahyuni, I., Wijoyo, S., Rahman, A., & Noventri, AC (2024). Strengthening Blue Carbon Ecosystem Governance in Indonesia: Opportunities for National Determined Contributions. *Revista de Gestão Social e Ambiental*, 18 (9), p. 2

¹¹Hamid, MA (2017). Reinterpretation of contemporary Islamic law. *JL Pol'y & Globalization*, p. 53

presenting them as they are. Analysis of legal materials used in social research is descriptive qualitative analysis, namely the process of organizing and sorting them into patterns, categories, and a basic description so that they can be formulated according to the research objectives. In other words, qualitative descriptive analysis involves describing, explaining, and describing according to the problems in this research. Legal data or materials related to the discussed problem are expounded, systematized, and then analyzed to interpret applicable law.

RESULTS AND DISCUSSION

A. Legal values of the Qur'an in environmental management

Values divine in guard environment refers to religious teachings emphasizing humans' relationship with nature and their responsibility as managers of God's creation. Every religion has values that encourage caring for and protecting the environment as part of moral obligations and worship. Following are several explanations about the divine values in the guard environment from the perspective of several major religions: a) In Islam, protecting the environment is part of human responsibility as caliphs on earth. The Qur'an and Hadith provide clear guidance on caring for nature, protecting natural resources, and avoiding actions that damage the environment. Values such as justice, mercy, and respect for God's creation are emphasized in Islamic teachings. b) In Christianity, the concept of responsibility for nature is also recognized as part of human moral duties. Values such as love, mercy, and service to others are important in protecting the environment. The concept of wisdom in using resources and attention to the balance of nature is also found in Christian teachings. c) In Judaism, the concept of " *Bal Tashchit* " (no destroy) teaches the importance of not destroying nature and natural resources. The Torah also contains rules related to sustainable agriculture, wise urban development, and the protection of flora and fauna. d) In Hinduism, the concept of "Ahimsa" (non-harm) emphasizes the importance of not causing suffering to living creatures, including nature. Respect for nature and natural elements, as well as a belief in the interconnectedness of humans and nature, is also an integral part of the teachings of Hinduism. e) In Buddhism, "Karma" teaches that human actions will have consequences, including on the environment. Principles such as prudence in using natural resources, respect for all living things, and avoidance of environmental harm are also found in Buddhism.

With understanding and internalizing the divine values in guarding the environment, people's religion is expected to be an agent of change that plays a role in preserving nature and environmental sustainability for future generations.

Internalization of divine values based on the Koran in a guarded environment involves understanding, appreciating, and applying the teachings of Allah SWT contained in the Qur'an. Following are several divine values that can be internalized from the Qur'an in the context of protecting the environment:

- 1) Awareness as Caliph: The Qur'an confirms that humans are caliphs on earth (QS. Al-Baqarah: 30). This contains the message that humans are responsible as managers and maintainers of the universe God created. By realizing this role, humans are encouraged to protect and care for the environment with full responsibility.
- 2) Maintaining Balance: The Qur'an emphasizes the importance of maintaining balance in nature (QS. Ar-Rahman: 7-9). Humans are asked not to exceed the limits and destroy the balance that God has established. Internalizing this value teaches humans to behave wisely and not damage natural ecosystems.
- 3) Respect for Allah's Creation: The Qur'an teaches respect for Allah's creation, including the universe (QS. Al- An'am : 141). This includes respect for flora, fauna, and other natural elements. Internalization of this value leads humans to behave with full appreciation for the beauty and majesty of His creation.
- 4) Avoiding Waste: The Qur'an emphasizes the importance of preventing waste in the use of natural resources (QS. Al- A'raf : 31). Humans are asked to use natural resources wisely and not excessively. Internalization of this value teaches humans to be thrifty and appreciate the blessings God has given them.
- 5) Forgiveness and Mercy: The Qur'an states that Allah is Most Forgiving and Most Gracious (QS. Al-Furqan: 70). This shows that even though humans have made mistakes in

protecting the environment, Allah still provides opportunities to repent and correct mistakes. Internalizing this value teaches the importance of improving oneself and being responsible for one's actions towards the environment.

Through the internalization of divine values as in the Qur'an, humans are expected to carry out their role as caliphs with full awareness, responsibility, and respect for nature, thereby preserving the environment and realizing harmony between humans and God's creation. Environmental Education and Values: The Al-Quran provides environmental education values, including maintaining environmental cleanliness, natural balance, environmental conservation, and animal protection.¹²The teachings in the Al-Quran regarding the management and preservation of the environment originate from the Al-Quran paradigm regarding the use of the environment, which emphasizes the importance of preserving the environment. The Al-Quran emphasizes the importance of maintaining environmental sustainability and promoting environmental conservation as instructed by the Al-Quran, such as keeping the environment clean, maintaining natural balance, maintaining ecological balance, planting protective trees for a greener nature, and making land productive.¹³

B. Architecture for the application of al-Quran values in environmental management regulations

Internalization values related to the divine, with Allah as the Creator and controller of the universe, humans as caliphs on earth, and humans as world prosperity, can be reflected in environmental management practices as follows:

1. God as creator and controller of the universe

By etymology, can know that the word monotheism is a word that originates from Arabic that is ' *Wahhada, Yuwahhidu, Tauhidan* ', these words have the meaning of making something one.¹⁴Meanwhile, the definition of Tawhid viewed from a terminology perspective means that it is a scientific discipline that provides a discussion of Islamic religious beliefs (aqidah), which are based on justified arguments. Tawhid, is called that because the subject of His study places emphasis on God Almighty, because tawhid is certain to him Allah One and assured that no one loves Him (associates partners with Him).¹⁵In the legal sources used in the discipline, the science of Tawhid is syara, which refers to reason and custom. Tauhid Rububiyah.

It cannot be denied that Actually man needs A Power of supernatural powers that He is capable of giving birth to a value system that supports life and its environment.¹⁶

a. Disaster

What is certain to happen in a bad environmental order is the emergence of a disaster. We all know that Allah forbids humans from causing damage to the natural environment. This is intended to maintain the stability of nature so that humans and other inhabitants continue to feel safe and achieve what is known as prosperity in their lives. Looking at the current situation and condition of humans, where the number of humans is increasing, the increase in human population is clearly having an impact on changes in the environment, which, over time, will endanger the continuity of life for humans.

Let's think about when humans destroy forests, destroy the aesthetics of the environment, and pollute it with factory waste; for example, environmental

¹² Achmad Munajib, "Environmental Education Values in the Perspective of the Quran: A Study of Maudui Interpretation" (International Scientific Session On Applied Mechanics Xi: Proceedings of the 11th International Conference on Applied Mechanics, Bydgoszcz, Poland, 2023), 060005, <https://doi.org/10.1063/5.0149567>.

¹³ Asmawati Muhamad, Abdul Halim Syihab, and Meguellati Achour, "Quranic Messages on Environmental Sustainability: An Expository Study of Its Relevance," *Al-Bayān – Journal of Qur'ān and Ḥadīth Studies* 17, no. 1 (June 26, 2019): 38–59, <https://doi.org/10.1163/22321969-12340069>.

¹⁴ Yunhendri Danhas Sutan Kayo, Azwirman, *The Science of Tauhid* (Sleman: Deepublish, 2021).

¹⁵ Muzammil Alfian Nasrullah, *Introduction to the Science of Tauhid* (Medan: Pamekasan : Perdana Publishing, nd).

¹⁶ Ilhamuddin, Muhammad Lathief Ilham, *Islamic Theology* (Medan: Perdana Publishing, 2017).

conditions will become increasingly worse, such as difficulty in finding clean water and dirty air, and this will result in disease for humans. Natural disasters such as floods, earthquakes, and so on will eventually occur if the situation continues like this. This is the loophole that Satan uses to start misleading humans. If this continues, of course, disaster will descend on humans; the disaster we mean is a disaster that will destroy the status of His servanthood to Allah.

b. Disaster

By bringing people to a deep fear of natural disasters that occur and then leading people to the paranormal in the hope of being able to withstand and overcome natural disasters that occur, this is the biggest disaster for Muslims. Let's say that what is currently being widely discussed is the rain charmer, we know the rain charmer as a powerful paranormal known obtained No based to monotheism to Allah SWT.

Then p This is A shirk Until This is categorized into Great Shirk. ¹⁷This will make people hope in other than Allah, which is indeed Allah's special characteristic of bestowing benefits, giving, and withholding gifts; even worse, it will make people who have no power to withstand danger, natural disasters, death, and life. ¹⁸Going deeper , this is what is called ' *Tasybih* ' (essence shirk); essence shirk is divided into two parts, namely resembling the Creator and resembling creatures with Him. With such a monotheism problematic, this is what I'm afraid of when I learn about monotheism as a runway in managing the living environment. ¹⁹Let's understand and remember the words of Allah SWT in QS Al- An'am : 65 as following This :

أَرْجُلِكُمْ تَحْتَ مِنْ أَوْ فَوْقِكُمْ مِنْ عَذَابٍ أَلِيمٍ أَنْ عَلَى الْقَادِرِ هُوَ قُلُ
الْآيَاتِ نُصْرَفُ يُفَتِّحُ أَنْظُرُ ۖ بَعْضُ بِأَسْ بَعْضِكُمْ وَيُذِيقُ شَيْعًا يَلْبَسِكُمْ أَوْ
يَفْقَهُونَ لَعَلَّهُمْ

65. Say: " He is the powerful For send doom to you , from on You or from under your feet [482] or He mixes you into (²⁰mutual) groups conflict) and feel to part You malignancy some others. Behold, how We bring forth signs of Our greatness one after another [483] ²¹So that they understand (them)."

This verse emphasizes that Allah has the authority to enforce punishment on humans through various means, including through disturbances in the balance of nature. In the environmental context, this verse suggests that ecological damage can be the cause of the punishment given by Allah. When humans violate the principles of caring for the environment, such as destroying the ecosystem, throwing rubbish carelessly, or neglecting to protect nature, Allah has the authority to impose punishment.

This verse also reflects the principle of justice divine that every action humans will receive appropriate consequences. Thus, protecting the environment is part of obedience to Allah, and violating the environmental tenets can result in unwanted punishment. About protecting the environment, this verse reminds humans of their responsibility as caliphs on earth to protect and care for the universe created by Allah.

¹⁷ Shaikh bin Baz, *Syarah of the Book of Tauhid* (Jakarta: Ash-Sahihah, nd).

¹⁸ Abdurrahman Hasan Alu, *Fathul Majid: Explanation of the Book of Tauhid* (Jakarta: DarulHaq, 2017).

¹⁹ Al-Dzahabi, Amir Hamzah, Abu Faiq, Al Arasy, *Al-Arasy* (Jakarta: Pustaka Azzam, 2016).

²⁰[482] The punishment that comes from above is like hailstones , lightning and so on . which come from below such as earthquakes, floods and so on.

²¹[483] Meaning: Allah SWT brings signs of his greatness in various appearances with alternating ways . There are also mufassirin who interpret The verses here are verses from the Qur'an , which means that the verses from the Qur'an were revealed, some in the form of good news, some in the form of warnings, stories, laws and so on.

It warns that violation of rules and environmental damage can have negative impacts on humans and nature as a whole. Further explained in the Hadith History, Ahmad states that:

"Humans are like gold and silver mines. So the people who were the best during the period of ignorance also became the best in Islam after they converted to Islam if they understood the teachings of Islam." (HR. Ahmad)

The hadith above explains to us that humans are compared to mining goods. Of course, there must be minerals that contain very valuable mineral elements, such as gold and silver, as mentioned in the hadith above. However, there are also mining goods considered less valuable to humans, such as lime and coal. Thus, there are humans; there are humans who really have noble qualities and characteristics. Therefore, they get a high position; there is also the opposite, where humans have bad habits in their lives. Therefore, they get a low position. What is certain is that as long as the gold and silver are in the ground, the expensive value will not be achieved until excavation and processing are carried out. Such is the case with humans as long as they remain hidden in disbelief.

c. Curse

Humans who destroy the balance of the natural ecosystem are ungrateful. It is clear that based on all this, humans must provide order to their living environment. There is a story taken from a people called the 'Saba,' who initially offered a very good order to the living environment and were also a group that obeyed Allah. However, it turns out that over time, they became destructive and disobedient people, and in the end, Allah cursed them all.

d. Doom

Operating draft monotheism in an organized environment, as explained above, you can be sure that you are not just a human being who lives a full life with blessings. Still, also plants and animals get extraordinary blessings sent down directly by Allah SWT. Instead of that, let's together organize the environment as best as possible. Life is based on the monotheism of Allah SWT. However, it's not just about organizing environment life. We operate draft monotheism to Allah, but also in all aspects, it should be based on Allah, for example, in terms of work and so on.

2. Man as *Khalifatul Fil- ardhi* and as Subject Management Environment

The universe is a sign of the power and existence of Allah SWT. Therefore, when someone studies the universe, it is hoped that the researcher will be able to show the reality of the Creator. When discussing the universe, we also discuss its greatness and majesty. The universe is a sunnah that Allah created through His absolute will.²² Walk in harmony because, in fact, nature and humans are a unity that needs each other. For humans to be able to fully believe that the universe and everything that Allah created was solely to show His power, it is with the Qur'an that always mentions miracles with the word *verse*, p. This intended to strengthen that what Allah created is truly a sign of Allah's greatness that humans are required to believe in.²³

Humans, often referred to as term *al-insan* (الإنسان) and *al-nas* (الناس). The word *al-insan* and various forms of its derivations in the Qur'an are repeated 90 times. Meanwhile, the word *al-nas* is repeated 240 times.²⁴ According to some scholars, the word *al-insan* or *al-nas* originates from, say, *Un s*, Which means like or harmonious. Because of Basically, humans always want to be happy and have the potential to establish harmonious relationships with

²² *Religious Reason: Understanding the Nature of God, Nature and Humans*, Jakarta.

²³ Murtadha Muthahhari, *Tafsir of Selected Surahs* (Jakarta: Pustaka Hidayah, 1992).

²⁴ "Human Relations with the Environment in the Qur'an Efforts to Build Eco-Theology."

each other creatures life. ²⁵Allah, in a way, on purpose, created man Because he aims to cultivate the earth and use it as much as possible for your own happiness. In this way, Allah gives humans advantages in the form of intelligent intelligence, sharp thoughts, noble feelings, and extraordinary abilities to carry out their duties as caliphs on earth. Man's duty as caliph on earth means he is tasked with carrying heavy obligations to prosper the world, whatever its form.²⁶

As time progresses, humans become central creatures in world life; in life, humans are always connected with other creatures in the universe. This world is material, and humans are spirit; matter is a manifestation of the soul. Humans are psycho-physical creatures who have personalities and traits.²⁷ As creatures with the most influence on the balance of nature, with the abundance of facilities that Allah has provided, it is appropriate for humans to maintain attitudes that show gratitude to Allah SWT. For example:

a. Be grateful for the assignment.

Gratitude is closely related to patience and surrender. When someone accepts God's provisions patiently and can accept every destiny determined for him with an open and resigned heart, he finds the joy of gratitude. He realizes that God's grace is very abundant for him. Utilizing nature and not destroying nature for the benefit of life.

Protecting the environment is part of worshiping Allah. As representatives of Allah on earth, humans should protect, manage, and care for the planet as He wishes. Humans are given freedom in processing but only as processors, not rulers. However, humans forget their limits as if they are the ones who control the universe, so they act outside their limits, which ultimately destroys God's earth.²⁸

Rasulullah SAW once advised that his people would not go astray or live in discomfort if they adhered to the Al-Qur'an and his Sunnah. Most of the verses of the Qur'an are about the universe, from its creation to the way humans maintain it. In Qs Ar-Rahman, Allah often repeats in the form of a question, which other blessings of God are you lying about, right? as a form of God's warning to humans so that humans can make their hands more useful and able to spread goodness to all levels of.²⁹

b. Maintain balance and beauty natural.

In the Al - Qur'an , the word *facade* does not only mean damage in the form of objects, but also damage in the form of deviant behavior and containing something that is not useful, something that is disorganized or messy, behavior that is destructive and neglectful or indifferent. With the existence of appraisers among humans, humans should be aware that Allah likes beautiful and beautiful things. Protecting the natural world that Allah has entrusted to humans and using it as well as possible will certainly give rise to something stable and beneficial for other creatures.

The way to maintain the world's beauty is to let it live and reproduce according to its nature, and it will certainly develop as expected. The earth and its contents are good; if humans want to increase desires, they should not increase damage. Earth would be fine without interference, man.

²⁵ M. Quraish Shihab, *Insights into the Qur'an: Maudu'i Interpretation of Various Problems of the Ummah* (Bandung: Mizan, 2003).

²⁶ Fachruddin, *Encyclopedia of the Qur'an* (Jakarta: PT Melton Putra, 1992).

²⁷ Rudi Ahmad Suryadi, *Human Dimensions* (Yogyakarta: Deepublish, 2015).

²⁸ Ministry of Religion of the Republic of Indonesia, *Thematic Tafsir of the Qur'an: Environmental Conservation* (Jakarta: Lajnah Pentashihan Mushaf of the Qur'an, 290AD).

²⁹ Syamsul Azhar, *Science and Technology Unveils the Koran* (Jakarta: Kalam Mulia, 2001).

Therefore, the more humans know about nature, the more natural secrets will be revealed. This will ultimately make humans take part in discovering their spiritual side through the universe and the emergence of modern science to support their life in the world.³⁰

Maintaining balance and sustainability of the environment, whether the natural or social environment, is a task rather than the inner caliph ceremony reform earth; Madjid emphasized that the estuary of all the principles of the human caliphate is reform earth.³¹ The task of a caliph is to protect the people and preserve nature (ecosystem), so the caliph and people must unite to love and operate life according to Sharia Islam and live a sustainable life.

The duties of the caliph in the Qur'an are ordinary, called *Imaratul Ardh* (prosperous earth), and *Worship Allah* (worship to Allah). Allah created humans from this earth and assigned them man to do *Imarah* in advance earth with manage and maintain it. The duties of the caliphate towards nature (nature) include³²:

- 1) Culturing nature (civilized nature), ie, natural, Which is available. This is so that civilized people produce works that are beneficial for the benefit of man.
- 2) Culturing culture (practicing culture), i.e., culture or hash work, man must customize with natural conditions so as not to damage nature or the environment or cause disaster for man and the environment.
- 3) Islamizing culture (Islamizing culture), ie In culture, you must remain committed with mark - mark Islam Which *Grace Lil-'Alamin*, so that cultured means mobilizing all energy, creativity, feeling, and intention, and the human talent for seeking and discovering the truth of Islamic teachings or the reality of the verses as well majesty And greatness Divine.

3. Man as world prosperity (*Wasta'marakum Fiha*) in environmental management

God created nature for humans, including all its resources, whether hidden in the ground, in the sea, in the air, or lying on the surface of the earth. It is the human right to utilize all these resources. Still, he must also remember that in addition to fulfilling nature's necessities for life, they were created by God as a form of learning through which humans will know God better. Apart from that, humans also have obligations that must be fulfilled, namely maintaining the harmony and balance of the ecosystem and not causing damage, whether to animals, plants or other types of creatures, unless they declare themselves despicable hypocrites. No matter how insignificant a particular creature is in human view, these creatures were not created without meaning. As for where location is useless, That is part of the lessons he must understand.

The changes produced by the activities of other creatures are natural and are always within the barrier between maximum and minimum limits, so that the processes of material cycling and energy transformation take place in harmony. Humans are essentially creatures who have a "K" life strategy, namely a life strategy in which humans pay attention to the limits of the carrying capacity of their environment, which is indicated by the number of births of only one baby each time. The baby is weak, so it must be protected and cared for. , and prepared so that they can live independently later.

Islam never forbids humans from trying to improve their standard of living as long as it does not damage or harm the creatures around them. This means that improving the quality of his existential existence as a caliph is strictly protected by Islam. Therefore, people will make a big mistake if they interpret Maslow's theory incorrectly because fulfilling the

³⁰ Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Science: The Creation of Man* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2010).

³¹ Madjid, Nurholish, *The Ideals of Islamic Politics* (Jakarta: Paramadina & Dian Rakyat, 2009).

³² Watsikotul, et al., "The Role of Humans as Khalifah of Allah on Earth. Ecological Perspective in Islamic Teachings," *Research Journal* 12, no. 2 (2018): Pp. 368.

highest human needs does not mean that the human being has reached the peak of his happiness.

Environmental management life is contained in Article 3 Law no. 32 of 2009 concerning Protection and Management Environment, that is ecological management which is held with the principles of state responsibility, the principle of sustainability, and the principle of benefits aims to realize sustainable development environmentally friendly in the context of Indonesian human development as a whole and the development of the entire Indonesian society who are believers and have faith in God Almighty.³³

Teachings place environmental preservation as the basis for maintenance objective basic religion (*Aldaruriyyat Al-Khams*).³⁴ Simply put, it can be said that the environment is a prerequisite for realizing the main goals of religion, namely:

- a. Protecting the environment is the same as *hifz al-din* (protecting religion), meaning that all efforts to maintain the environment are the same as protecting religion, because the sin of environmental pollution is the same as desecrating religious substances, which indirectly eliminates human existence as *caliph fi al-ard*. Therefore, man must not forget that he was appointed caliph because of Allah's power over His earth. Implicit abuse of the environment has tarnished God's command to protect and preserve nature and the environment.
- b. Maintain and preserve environment The same with *Hifz Al- Nafs* (guarding soul), ie safeguard human life and safety. Environmental pollution and damage and excessive exploitation result in threats and dangers to human life. Islamic Sharia pays great attention to the continuity of human life.
- c. Guard environment The same with *Hifz Al- Nasl* (guard descendants), namely maintaining the continuity of human generations on earth. Deviant actions related to the environment will result in misery for the next generation. Efforts to maintain generational continuity are reflected in the teachings and recommendations to unite and build solidarity as brothers, which are applied concretely in safeguarding all forms of exploitation of sources of sustenance which are the right of future generations.
- d. Guard environment The same with *Hifz Al- 'Aql* (guarding sense), in the sense that burden taklif For guard environment is covered For rational human being. Only unreasonable people are not burdened with protecting and preserving the environment. Efforts to maintain human survival will not work unless their minds are maintained, so if humans pollute and destroy the environment, then those humans have lost their minds. Related with matter That, Umar Ibn Al-Khattab advised "Whoever protects the environment is the same as maintaining a balance in thinking, a balance between today and tomorrow tomorrow, between Maslahah and Mafsadah, between pleasure and misery, between truth and falsehood.
- e. Guard environment The same with *Hifz Al-Mal* (treasure). Allah SWT has made wealth a provision for human life on earth.

Thus, preserving the environment is the same as maintaining the teachings of the Islamic religion, which is a destructive environment with removing the principle of the ecosystem, which is the same case with eliminating the teachings of Islam. In the rules, *Ushul Fiqh* mentioned *Ma La Yatimmu Al-Wajib Illa Bihi Fahuwa Wajib* (something that leads to obligation, then something is obligatory). Environmental maintenance is absolutely mandatory, considering that ecological maintenance is the basis for maintaining the teachings of the Islamic religion. For this reason, discussing the environment is the main doctrine (*ulus*) of the Shari'a.

³³Aspan, Z. (2022). Constitutionalization not quite enough the state's responsibility towards preservation function environment life. *Amanna Gappa*, p. 152

³⁴ Yusuf Al-Qardawi, *Riyat Al-Bi'ah Fi Syari'at al-Islam* (Cairo: Dar Al-Syuruq, 2000).

The essence of faith and gratitude taught in the verses above is so that humans are able to maintain the trust that God has given them To guard, manage, And preserve nature, as discussed about the function of man as caliph in front. This gratitude is proven by using natural resources wisely and looking after their sustainability. Man, as fellow creature creation Allah, you should not feel arrogant about your strengths, which are owned of all one's potential and the harmony of one's body shape in carrying out the function of his caliphate. All that is is grace from Allah so that humans can think and be grateful, not to feel better, and to be arrogant of God's creatures, which is another.

The essence of the values of the Qur'an in the protection and management of the environment, the author can conclude that the values of the Qur'an are intended is values divine as is In the Qur'an, humans are expected to carry out their role as caliphs with full awareness, responsibility and respect for nature, thereby preserving the environment and realizing harmony between humans and God's creation. This matter can reflected in practice management environment life like following : 1) Allah as Creator and controller natural universe covers all over what 's there in natural this , fine moon , sun , earth , and all whatever is in it is God's creation , God gave rizki , God who gives life so is Allah who kills , Allah is king, Allah is ruler and all forms found in nature universe This with all form His events are God who arranges them ; 2) Human as *khalifatul fil- ardhi* and as subject management environment alive , that is External potential: obedience to nature includes : *Al intifa ' Allah allow to man For take benefits and uses results natural with the best sake prosperity And its benefits , Al- i'tibar , man sued For always think and explore confidential behind creation Allah as well as take lesson from various natural events ; And Al- islah , human required For Keep going guard and maintain sustainability environment ; and internal potential : grace 3) Human abilities as world prosperity (*wasta'marakum fiha*) in management environment alive , that is guard environment , look after life and safety man with No do pollution environment and not damage environment , and care sustainability life generation human in advance earth .*

CONCLUSION

The research results show that the legal values of the Koran in the management The Environment is Divine Values ie guard the environment is part of human responsibility as a caliph on earth, which is implemented in the form of a) Awareness as a Caliph, b) Maintaining Balance, c) Respect for Allah's Creation, d) Avoiding Waste, e) Forgiveness and Mercy while the architecture of implementing the values of the Koran in environmental management arrangements a) Allah as the Creator and controller of nature universe , b) Humans as *Khalifatul Fil-Ardhi* and as subject management environment alive , c) Human as world prosperity (*Wasta'marakum Fiha*) deep environmental management.

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