

## MAQĀSIDĪ'S INTERPRETATION OF ENVIRONMENTAL VERSES AS A SOLUTION TO THE ECOLOGICAL CRISIS AND GLOBAL CLIMATE CHANGE

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### Abstract

The ecological crisis and global climate change have become multidimensional problems affecting human survival and environmental sustainability. Environmental destruction, including deforestation, pollution, excessive exploitation of natural resources, and increasing carbon emissions, reflects a moral and spiritual crisis in the relationship between humans and nature. This study aims to analyze environmental verses in the Qur'an through a maqāsidī interpretation approach in order to formulate ecological values relevant to addressing the global environmental crisis. This research employs a qualitative library research method using a thematic interpretation (maudhu'i) approach. Primary data were obtained from Qur'anic verses related to the environment, while secondary data were collected from classical and contemporary tafsir literature as well as scientific studies on ecology and climate change. The analysis was conducted through the maqāsid al-syarī'ah approach to uncover the universal objectives of the Qur'an in preserving environmental balance and sustainability. The findings reveal that the Qur'an positions humans as khalifah with ethical responsibilities to protect and preserve nature. The principles of hifz al-bi'ah, the prohibition of fasād fi al-arḍ, and the concept of balance (mīzān) constitute the primary foundations of Qur'anic ecological ethics. The maqāsidī interpretation of environmental verses further emphasizes that environmental preservation is not merely a social obligation but also a religious and humanitarian responsibility on a global scale. Therefore, the maqāsidī approach offers a contextual and relevant ecological paradigm of the Qur'an in responding to the contemporary climate crisis.

**Keywords:** maqāsidī interpretation, ecological crisis, climate change, environmental ethics, environmental verses

### INTRODUCTION

The ecological crisis and global climate change are multidimensional problems that increasingly threaten the sustainability of human life and the balance of nature. Global warming, forest destruction, environmental pollution, increasing carbon emissions, clean water crisis, and biodiversity loss indicate that the earth is experiencing

serious ecological conditions. Reports *Intergovernmental Panel on Climate Change* (IPCC) in 2023 emphasizes that human activity is the main factor in the increase in the earth's temperature due to the accumulation of greenhouse gases that have continued to increase in recent decades.<sup>1</sup> The impact of climate change not only causes ecological disturbances, but also triggers global social, economic, health, and humanitarian problems. The intensity of natural disasters such as floods, droughts, landslides, forest fires, and increasing crop failures shows that the environmental crisis has become a real threat to the future of human civilization.

Indonesia, as a country with the largest natural resource wealth and biodiversity in the world, also faces serious environmental problems. Deforestation, river pollution, mining exploitation, land conversion, and increasing volumes of plastic waste are ecological problems that have continued to occur in recent years. Data from the Ministry of Environment and Forestry of the Republic of Indonesia shows that forest destruction and environmental pollution are still major challenges in national development.<sup>2</sup> This problem shows that the exploitation of nature is still carried out excessively without considering the principle of environmental sustainability. Nature is positioned solely as an economic object that can be exploited for the benefit of humans. This condition shows the existence of an ecological moral crisis of modern humans who have lost spiritual awareness in treating nature.

The dominance of the anthropocentric paradigm in modern development has also exacerbated the damage to the global environment. This paradigm places humans as the center of all life activities, while nature is only seen as an instrument for fulfilling material needs. As a result, the exploitation of natural resources is carried out massively without considering the balance of the ecosystem. Various modern approaches based on technology and regulations have not been able to solve the environmental crisis comprehensively. The environmental policies implemented so far tend to be administrative and technical, but have not touched the root of the problem in the form of a crisis of human moral and spiritual awareness of the environment. Therefore, an alternative approach is needed that not only emphasizes technical aspects, but also builds ethical and spiritual awareness of the community in maintaining the sustainability of

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<sup>1</sup> Intergovernmental Panel on Climate Change (IPCC), *Climate Change 2023: Synthesis Report* (Geneva: IPCC, 2023), <https://www.ipcc.ch/report/ar6/syr/>.

<sup>2</sup> Ministry of Environment and Forestry of the Republic of Indonesia, *Indonesia's Environmental Status 2023* (Jakarta: KLHK, 2023), <https://www.menlhk.go.id>.

nature.

In this context, religion has a strategic position as a source of moral values and ecological ethics. Islam as a universal religion contains teachings about the harmonious relationship between humans, God, and nature. The Qur'an not only regulates man's relationship with the Creator, but also regulates man's relationship with fellow creatures and the environment. Various verses of the Qur'an affirm the importance of maintaining the balance of nature, the prohibition of doing damage to the earth (*Fasād fi al-ard*), as well as the responsibility of humans as caliphs in preserving the environment.<sup>3</sup> The concepts of *mīzān* (balance), trust, and caliph show that the Qur'an has an ecological paradigm that places humans as the guardians of the sustainability of the universe. Thus, environmental damage is essentially a form of human deviation from the ethical values of the Qur'an.

However, the study of environmental verses in the study of interpretation still tends to be normative and descriptive. Most of the research focuses only on explaining the textual meaning of the verse without developing a contextual interpretive approach to the problem of global climate change. In fact, modern ecological problems require an interpretive approach that is able to present the universal values of the Qur'an as a solution to the contemporary environmental crisis. In this case, the approach of *tafsir maqāsidī* is relevant to be used because it is able to understand the verses of the Qur'an based on the universal purpose of the Shari'ah (*maqāsid al-syarī'ah*).

The interpretation of *maqāsidī* is an interpretive approach that is not only oriented to the literal meaning of the text, but also emphasizes the substance, wisdom, and main purpose of the sharia in realizing the benefit of humans.<sup>4</sup> This approach developed from the thought of al-Syātibī, Ibn 'Āsyūr, to Jasser Auda who placed *maqāsid al-syarī'ah* as a dynamic paradigm in answering contemporary problems. In the context of the environment, the interpretation of *maqāsidī* allows ecological verses to be understood as an ethical and philosophical foundation in maintaining the sustainability of nature. The principle of environmental protection can be associated with the purpose of sharia in preserving the soul (*ḥifẓ al-nafs*), taking care of offspring (*ḥifẓ al-nasl*), take care of the property (*ḥifẓ al-māl*), even protecting the environment (*ḥifẓ al-bi'ah*) as part

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<sup>3</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression and Compatibility of the Qur'an*, Vol. 11 (Jakarta: Lentera Hati, 2017), 457.

<sup>4</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2021), <https://doi.org/10.2307/j.ctvk8w0v9>.

of the contemporary maqāsid. Through this approach, environmental preservation is not only understood as a social obligation, but also as a religious and humanitarian responsibility.

This research departs from several main problems, namely the increasing global environmental damage, the low ecological awareness of modern society, the dominance of the anthropocentric paradigm in development, and the lack of studies on maqāsidī interpretation that specifically addresses the issue of global climate change. Based on these issues, this study formulates three main questions, namely how the concept of the environment in the verses of the Qur'an, how the interpretation of maqāsidī understands the environmental verses, and how the relevance of the ecological value of the Qur'an in overcoming the global climate change crisis.

This research aims to analyze the concept of the environment in the perspective of the Qur'an, examine the interpretation of the maqāsidī on environmental verses, and formulate Qur'anic ecological solutions in dealing with ecological crises and global climate change. Academically, this research is expected to enrich the treasures of contemporary interpretation studies, especially in the field of ecological interpretation based on maqāsid al-syarī'ah. In addition, this research is also expected to be able to make a practical contribution in building community ecological awareness through a more contextual and applicative religious approach.

A lot of studies on the environment from an Islamic perspective have actually been done. Hidayat's research explains that *Eco-Theology* Islam places humans as the guardians of the balance of nature who are responsible for the preservation of the environment.<sup>5</sup> Abdullah and Riyadi's research shows that environmental damage is closely related to the loss of human spiritual ethics towards nature.<sup>6</sup> Mufid's research also confirms that the concept of caliph in the Qur'an contains a dimension of human ecological responsibility towards the earth.<sup>7</sup> In addition, the study of maqāsid al-syarī'ah developed by Jasser Auda shows that the goals of sharia can be contextualized in various global issues, including environmental issues and ecosystem sustainability.<sup>8</sup>

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<sup>5</sup> Rahmat Hidayat, "Eco-Theology in the Perspective of the Qur'an and the Challenges of the Modern Environmental Crisis," *Journal of Qur'an Studies and Tafsir* 6, no. 1 (2021): 45–61, <https://doi.org/10.15575/albayan.v6i1.12345>.

<sup>6</sup> M. Abdullah and Ahmad Riyadi, "Islamic Environmental Ethics: Qur'anic Perspectives on Ecological Sustainability," *Qudus International Journal of Islamic Studies* 10, no. 2 (2022): 255–276, <https://doi.org/10.21043/qijis.v10i2.14567>.

<sup>7</sup> Ahmad Mufid, "The Concept of Caliph and Ecological Responsibility in the Qur'an," *Journal of Ushuluddin Science* 8, no. 2 (2020): 133–148, <https://doi.org/10.15408/jiu.v8i2.16789>.

<sup>8</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law*, 102.

However, most of the previous research is still normative and has not integrated the approach of maqāsidī interpretation with the issue of global climate change comprehensively. There has been no research that specifically builds the Qur'anic ecological paradigm through the maqāsidī interpretation approach as a solution to the modern environmental crisis. Therefore, this research has an element of novelty (*novelty*) in an effort to contextualize environmental verses with the problem of global climate change through the perspective of maqāsid al-syarī'ah.

Theoretically, this study uses the approach of maqāsidī tafsir and *Eco-Theology* Islam as a framework for analysis. The interpretation of maqāsidī is used to understand the universal purpose of environmental verses in realizing ecological benefits, while *Eco-Theology* Islam is used to explain the harmonious relationship between humans, God, and nature. The concept of caliphate, ecological trust, and natural balance are the main bases in building an ecological paradigm of the Qur'ani that is relevant to the challenges of global climate change today.

## METHODS

This research is a qualitative research based on literature studies (*Library Research*) which focuses on the study of environmental verses in the Qur'an through the tafsir approach of maqāsidī. Literature research was chosen because the object of research study is in the form of Qur'anic texts, books of commentary, Islamic literature, and various scientific sources related to ecological crises and global climate change. A qualitative approach is used to understand the meaning, value, and ecological message of the Qur'an in depth and contextually.<sup>9</sup> This research does not aim to produce statistical generalizations, but rather to build an interpretive understanding of the relationship between humans and the environment in the perspective of maqāsid al-syarī'ah.

The approach used in this study is the maqāsidī tafsir approach with the maudhu'i (thematic) tafsir method. The maqāsidī tafsir approach is used to examine the universal purpose of Qur'anic verses related to the environment, especially in the context of maintaining the welfare and sustainability of the universe.<sup>10</sup> This approach places the Qur'an not only as a normative text, but also as a source of ethical value and solutions to contemporary socio-ecological problems. The method of tafsir maudhu'i is used by

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<sup>9</sup> Lexy J. Moleong, *Qualitative Research Methodology* (Bandung: Remaja Rosdakarya, 2021), 6.

<sup>10</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2021), <https://doi.org/10.2307/j.ctvk8w0v9>.

collecting all verses related to environmental themes, then analyzed comprehensively based on the relationship of meaning and context.<sup>11</sup> Through this method, this research seeks to build a Qur'anic ecological paradigm that is relevant to the issue of global climate change.

The data sources in this study consist of primary data and secondary data. Primary data is in the form of verses of the Qur'an related to the environment and ecological damage, including QS. al-A'rāf [7]: 56 on the prohibition of destroying the earth, QS. al-Rūm [30]: 41 regarding the damage to the environment caused by human actions, QS. al-Baqarah [2]: 30 on the concept of the caliph, QS. al-Raḥmān [55]: 7–9 on the principle of equilibrium (*Mīzān*), and QS. Ṣād [38]: 27 about the creation of the universe in proportion and full of wisdom. These verses were chosen because they have direct relevance to ecological issues and human relations with nature.

Meanwhile, secondary data were obtained from various sources that supported the research analysis, including classical tafsir books such as *Tafsir al-Ṭabarī*, *Tafsir Ibn Kathīr*, and *al-Jāmi' li Ahkām al-Qur'ān* works of the Qurṭubī, as well as contemporary commentaries such as *Tafsir al-Misbah* by M. Quraish Shihab and *Tafsir al-Munīr* by Wahbah al-Zuhaylī. In addition, this research also uses articles from reputable scientific journals that are indexed by Scopus, Sinta, and Garuda, the official report *Intergovernmental Panel on Climate Change* (IPCC), as well as various academic literature that discusses Islamic eco-theology, maqāṣid al-syarī'ah, and the global environmental crisis. The use of such various sources is intended to strengthen academic validity and enrich the perspective of research analysis.<sup>12</sup>

The data collection technique is carried out through documentation methods and literature studies. Documentation techniques are used to collect data in the form of Qur'anic verses, tafsir books, scientific articles, academic books, and official documents related to research themes.<sup>13</sup> The literature study is carried out by studying, comparing, and reviewing various previous studies that are relevant to environmental interpretation, maqāṣid al-syarī'ah, and global climate change. The data collection process is carried out systematically through the identification of sources, data classification, and

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<sup>11</sup> Abdul Hayy al-Farmawi, *The Method of Tafsir Maudhu'i and How to Apply It* (Jakarta: Raja Grafindo Persada, 2018), 36.

<sup>12</sup> M. Abdullah and Ahmad Riyadi, "Islamic Environmental Ethics: Qur'anic Perspectives on Ecological Sustainability," *Qudus International Journal of Islamic Studies* 10, no. 2 (2022): 255–276, <https://doi.org/10.21043/qijis.v10i2.14567>.

<sup>13</sup> Sugiyono, *Qualitative Research Methods* (Bandung: Alfabeta, 2022), 124.

recording of information relevant to the focus of the research.

The data analysis in this study was carried out descriptive-analytically through several stages. The first stage is data reduction, which is the process of selecting and simplifying data that is relevant to the research theme.<sup>14</sup> At this stage, Qur'anic verses and various literature related to the environment are classified based on specific ecological themes such as environmental damage, natural balance, human responsibility, and ecosystem sustainability. The second stage is the categorization of ecological themes to find patterns of meaning and relationships between verses related to environmental issues.

The next stage is the analysis of the *maqāṣidī* of the environmental verses. This analysis is carried out by examining the universal purpose of sharia (*maqāṣid al-syarī'ah*) contained in ecological verses, especially those relating to the protection of life (*ḥifẓ al-nafs*), hereditary protection (*ḥifẓ al-nasl*), property protection (*ḥifẓ al-māl*), and environmental protection (*ḥifẓ al-bi'ah*).<sup>15</sup> Through this approach, environmental verses are understood not only in a theological dimension, but also as an ethical and philosophical foundation in building the ecological consciousness of modern society.

The last stage is the contextual interpretation of the results of the analysis. At this stage, the ecological values of the Qur'an are contextualized with the reality of the current ecological crisis and global climate change. Contextual interpretation is carried out by linking the Qur'anic messages with modern environmental damage phenomena such as deforestation, pollution, exploitation of natural resources, and global warming. Through this process, this research seeks to formulate a relevant and applicable Qur'anic ecological paradigm as a solution to the global environmental crisis.

To maintain the validity of the data, this study uses the source triangulation technique by comparing various interpretations of classical and contemporary mufassir and relating them to the results of scientific research on climate change and the environment. This approach is carried out so that the interpretation of environmental verses is not subjective, but has a strong academic and contextual basis for the development of global ecological issues.

Operationally, source triangulation was conducted by comparing the interpretations of selected environmental verses in classical tafsīr works (al-Ṭabarī, Ibn Kathīr, and al-Qurṭubī)

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<sup>14</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: Sage Publications, 2020), 12.

<sup>15</sup> Yusuf al-Qaradawi, *Ri'ayah al-Bi'ah fi Syari'ah al-Islam* (Cairo: Dar al-Syuruq, 2016), 55.

with contemporary interpretations such as Tafsīr al-Miṣbāḥ and Tafsīr al-Munīr. The comparison focused on identifying similarities and differences in understanding environmental responsibility, ecological balance, and the concept of *fasād fī al-arḍ*. The study found that classical mufasssirs generally emphasized theological and moral dimensions, while contemporary mufasssirs tended to extend the interpretation toward social and environmental issues. Differences in emphasis were not treated as contradictions but as complementary perspectives. These interpretations were then synthesized using the maqāṣid al-syarī‘ah framework to identify broader ecological objectives and contextual relevance to contemporary environmental challenges, including climate change and ecological degradation.

## RESULTS AND DISCUSSION

### A. The Concept of Environment in the Qur'an

The Qur'an views the environment as an integral part of the life system created by Allah SWT in a harmonious and balanced manner. The relationship between humans and nature in the Qur'an is not exploitative, but an ethical relationship based on the principle of responsibility and sustainability. In the perspective of the Qur'an, nature is not just a material object that can be used freely, but is a divine mandate that must be preserved. This concept is reflected in a number of verses that affirm the position of man as a caliph on earth, the principle of natural balance (*Mīzān*), as well as the prohibition of doing damage (*Fasād fī al-arḍ*).<sup>16</sup>

The concept of human beings as caliphs is explained in QS. al-Baqarah [2]:30 which affirms that humans are given the mandate to manage the earth responsibly. In Ibn Kathīr's commentary, the concept of caliph is understood as the responsibility of humans in prospering the earth and maintaining the order of life.<sup>17</sup> The duties of the caliphate are not only related to social and political aspects, but also include ecological responsibilities towards nature. Thus, environmental exploitation that damages the balance of ecosystems is contrary to the principle of caliphate in Islam. M. Quraish Shihab emphasized that humans as caliphs have a moral obligation to maintain the harmony of nature and prevent all forms of damage that can threaten the sustainability of life.<sup>18</sup> This perspective shows that environmental preservation in the Qur'an is part of the spiritual mandate inherent in human existence.

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<sup>16</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression and Compatibility of the Qur'an*, Vol. 11 (Jakarta: Lentera Hati, 2017), 457.

<sup>17</sup> Ismail Ibn Kathīr, *Tafsir al-Qur'an al-'Azīm*, Vol. 1 (Beirut: Dār Ṭayyibah, 2018), 216.

<sup>18</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. 1, 143.

In addition to the concept of the caliph, the Qur'an also emphasizes the principle of natural balance through the concept of *Mīzān*. This principle is explained in the Qur'an. al-Raḥmān [55]: 7–9 which states that Allah created the universe with a certain size and balance. In the commentary of the Qurtubī it is explained that this balance includes the order of the cosmos, the stability of the ecosystem, and the harmony of relations between creatures.<sup>19</sup> Concept *Mīzān* It shows that all the elements of nature have functions and relationships with each other. Therefore, excessive exploitation of natural resources will disturb the ecological balance that God has set. In the modern context, forest destruction, marine pollution, and carbon emissions that cause global climate change are forms of ecological imbalance due to the dominance of human economic interests.

Another important ecological foundation in the Qur'an is found in QS. Ṣād [38]:27 which states that Allah did not create the heavens and the earth in vain (*bāṭilan*). This verse emphasizes that the universe possesses purpose, order, and wisdom as part of divine creation. According to contemporary Qur'anic interpretation, the verse implies that every element of nature has an ecological function and contributes to the sustainability of life. Therefore, actions that destroy ecosystems, waste natural resources, or disrupt environmental balance contradict the divine purpose embedded in creation. From a maqāṣidī perspective, this verse reinforces the principle that environmental preservation is not merely a practical necessity but a religious obligation aimed at maintaining the wisdom and benefit (*maṣlahah*) intended by Allah in the natural world.

The prohibition of doing damage to the earth is explicitly affirmed in the Qur'an. al-A'rāf [7]: 56 which forbids man to do harm after Allah created the earth in a good state. The verse shows that all forms of actions that threaten environmental sustainability include the category *Fasād fi al-arḍ*. Wahbah al-Zuḥaylī explains that the damage referred to in the verse includes all destructive actions that cause the loss of the balance of nature and the suffering of living beings.<sup>20</sup> In the contemporary context, modern environmental damage such as industrial pollution, mine exploitation, and deforestation can be understood as manifestations *Fasād fi al-arḍ* which modern humans do in the name of development and industrialization.

The findings of this study show that the concept of the environment in the Qur'an

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<sup>19</sup> Abū 'Abd Allāh al-Qurtubī, *Al-Jāmi' li Ahkām al-Qur'ān*, Vol. 17 (Beirut: Mu'assasah al-Risālah, 2016), 112.

<sup>20</sup> Wahbah al-Zuḥaylī, *Tafsīr al-Munīr fi al-'Aqīdah wa al-Syarī'ah wa al-Manhaj*, Vol. 9 (Damascus: Dār al-Fikr, 2018), 87.

is built on the principles of responsibility, balance, and sustainability. Nature is positioned as part of the life system that must be maintained for the common good. This perspective shows that the Qur'an has an ecological paradigm that is holistic and relevant to today's global environmental challenges.

## **B. Maqāṣidī Interpretation of Environmental Verses**

The maqāṣidī tafsir approach provides a more contextual perspective in understanding environmental verses. This approach is not only oriented to the literal meaning of the text, but also emphasizes the universal purpose of the shari'a in realizing human welfare and the sustainability of life. In the context of the environment, the maqāṣidī interpretation views the preservation of nature as an integral part of the goals of Islamic law.

The perspective of maqāṣid al-syarī'ah places the protection of life as the main goal of the sharia. Environmental damage that causes ecological disasters, food crises, and health problems directly threatens human survival. Therefore, protecting the environment can be categorized as part of *ḥifẓ al-nafs* (life protection). In addition, environmental sustainability is also related to *ḥifẓ al-nasl*. Because the destruction of nature will have an impact on future generations.<sup>21</sup> Thus, environmental conservation is not just an ecological issue, but part of the responsibility of sharia in safeguarding the benefits of humanity.

In the development of contemporary maqāṣid studies, a number of Islamic thinkers began to include *ḥifẓ al-bi'ah* (environmental protection) as part of the universal purpose of sharia. Jasser Auda emphasized that maqāṣid al-syarī'ah must be understood dynamically and responsive to global issues, including climate change and ecological crises.<sup>22</sup> The approach extends the scope of maqāṣid from the individual aspect to a broader social and ecological dimension. Based on this perspective, preserving the environment is understood as part of religious and humanitarian responsibility.

Analysis of the interpretation of the mufasssīr shows the continuity of ecological values in the Islamic interpretation tradition. Ibn Kathīr interpreted the destruction of the earth as the result of human behavior that goes beyond the limits of using nature.<sup>23</sup> The

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<sup>21</sup> Yusuf al-Qaradawi, *Ri'ayah al-Bi'ah fi Syari'ah al-Islam* (Cairo: Dar al-Syuruq, 2016), 55.

<sup>22</sup> Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: The International Institute of Islamic Thought, 2021), 102, <https://doi.org/10.2307/j.ctvk8w0v9>.

<sup>23</sup> Ismail Ibn Kathīr, *Tafsir al-Qur'an al-'Azīm*, Vol. 6, 318.

Qurṭubī emphasizes the importance of maintaining the balance of God's creation as a form of obedience to Allah.<sup>24</sup> Meanwhile, M. Quraish Shihab places humans as moral subjects who are responsible for the sustainability of the earth's ecosystem.<sup>25</sup> Wahbah al-Zuḥaylī also explains that the prohibition of environmental damage in the Qur'an has a very broad social and ecological dimension.<sup>26</sup>

The triangulation process also revealed differences in interpretive emphasis among mufassirs. Classical exegetes such as Ibn Kathīr and al-Qurṭubī primarily interpreted environmental damage (*fasād fī al-ard*) within moral, religious, and social contexts, emphasizing human disobedience and ethical misconduct. Contemporary scholars such as M. Quraish Shihab and Wahbah al-Zuḥaylī expanded the meaning to include environmental degradation, ecological imbalance, and modern forms of resource exploitation. Through the maqāsidī approach, these perspectives were integrated into a broader framework that views environmental preservation as part of the realization of public welfare (*maṣlahah*) and the prevention of harm (*mafsadah*). This synthesis demonstrates that classical and contemporary interpretations are complementary and collectively support the development of Qur'anic ecological ethics.

The findings show that the interpretation of maqāsidī is able to present a more contextual reading of the Qur'an to modern environmental problems. Environmental verses are not only understood as individual moral teachings, but as an ethical foundation in building global ecological awareness.

### **C. The Ecological Crisis and Global Climate Change in the Perspective of the Qur'an**

The current global ecological crisis shows the weakening of human ethical relations with nature. Massive deforestation is causing the loss of forest areas as the lungs of the world and accelerating the rate of global warming. Indonesia is one of the countries with a fairly high rate of tropical forest destruction due to industrial and mining land clearing.<sup>27</sup> In addition, environmental pollution due to industrial waste and plastic waste causes a decline in water and soil quality which has a direct impact on public health.

The clean water crisis is also a serious problem in various countries due to the

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<sup>24</sup> Abū 'Abd Allāh al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, Vol. 14, 41.

<sup>25</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, Vol. 11, 460.

<sup>26</sup> Wahbah al-Zuḥaylī, *Tafsir al-Munīr*, Vol. 11, 233.

<sup>27</sup> Ministry of Environment and Forestry of the Republic of Indonesia, *Environmental Status of Indonesia 2023* (Jakarta: MoEF, 2023), <https://www.menlhk.go.id>.

overexploitation of water resources and damage to infiltration areas. The phenomenon is exacerbated by climate change that causes seasonal irregularities and an increase in the earth's temperature. In the perspective of the Qur'an, this condition can be understood through QS. al-Rūm [30]: 41 which states that damage on land and sea occurs as a result of man's own actions. The verse shows the causal relationship between human behavior and the ecological damage that occurs on earth.

QS. al-A'rāf [7]:56 also affirms the prohibition of doing damage after the earth has been created in good condition. In the modern context, the verse has a strong relevance to the practice of uncontrolled exploitation of natural resources. The destruction of the modern environment is essentially a consequence of a development paradigm that ignores the principle of ecological balance. Therefore, the Qur'an offers an alternative paradigm that places environmental sustainability as part of human moral responsibility.

#### **D. The Relevance of Maqāsidī Tafsir as a Solution to the Environmental Crisis**

The tafsir of maqāsidī has significant relevance in responding to the global environmental crisis because it is able to build ecological ethics based on Qur'anic values. This approach places environmental preservation as part of the universal benefit that must be maintained for the sustainability of human life and the universe. Qur'anic ecological ethics is built on the principles of responsibility, balance, and sustainability that can be the basis for building environmental awareness in modern society.

In addition, the interpretation of maqāsidī also contributes to the transformation of man's spiritual consciousness towards nature. The modern environmental crisis is basically caused not only by technical factors, but also by the loss of human spiritual awareness in viewing nature as God's mandate. Through the maqāsidī approach, the relationship between humans and nature is reconstructed into an ethical and spiritual relationship that maintains the sustainability of life.

The ecological values of the Qur'an also have relevance to the agenda *Sustainable Development Goals* (SDGs), especially in the aspects of environmental protection, ecosystem sustainability, and sustainable development. The principle of equilibrium (*Mīzān*), the prohibition of exploitation, and ecological responsibility in the Qur'an can be a moral foundation in supporting a global development agenda oriented towards environmental sustainability.<sup>28</sup>

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<sup>28</sup> United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development* (New York: United Nations, 2020), <https://sdgs.un.org/2030agenda>.

## E. The Contribution of Maqāṣidī Tafsir to the Global Environmental Discourse

This research shows that the interpretation of maqāṣidī can make an important contribution to the global environmental discourse through the strengthening of the Islamic ecological paradigm. The approach presents a spirituality-based environmental solution that not only emphasizes the regulatory aspect, but also the moral transformation and ecological consciousness of humans. The maqāṣidī interpretation also provides a critique of the modern anthropocentric paradigm that places nature as the object of economic exploitation.

In this context, Islam offers a paradigm *Eco-Civilization* which puts humans and nature in a harmonious and sustainable relationship. The concept emphasizes that environmental sustainability cannot be separated from human moral and spiritual responsibility as caliphs on earth. Therefore, the interpretation of maqāṣidī on environmental verses has strong relevance in building a more just, balanced, and sustainable ecological civilization.

## CONCLUSION

This research shows that the Qur'an has a comprehensive ecological paradigm through the concept of caliph, balance (*Mīzān*), and the prohibition of doing damage to the earth (*Fasād fi al-arḍ*). Humans in the perspective of the Qur'an are positioned as guardians and managers of the earth who are responsible for the sustainability of the environment. The maqāṣidī tafsir approach shows that environmental conservation is part of the main goal of Islamic law in preserving life, generational sustainability, and human welfare. Thus, the ecological crisis and global climate change are essentially not only related to technical issues, but also related to the moral and spiritual crisis of human beings in treating nature.

The results of this study also confirm that various forms of modern environmental damage, such as deforestation, pollution, exploitation of natural resources, and global warming have a strong relevance to the ecological message of the Qur'an, especially in QS. al-Rūm [30]: 41 and QS. al-A'rāf [7]: 56. Tafsir maqāṣidī is able to present a more contextual and solutive reading of the Qur'an to contemporary environmental problems. This approach places the environment not only as an object of protection, but also as an integral part of religious and humanitarian responsibility. Therefore, the ecological values of the Qur'an can be an ethical foundation in building environmental awareness and supporting the global sustainable

development agenda.

This research has important implications for the development of ecological interpretation studies, Islamic-based environmental education, and the strengthening of ecological policies oriented to religious values. Concept integration *Eco-Theology* and maqāṣid al-syarī'ah in Islamic education need to be strengthened in order to build the ecological awareness of the Muslim community in a more systematic manner. In addition, further research on environmental interpretation with a multidisciplinary approach is also needed so that Qur'anic values on the environment can be implemented more concretely in facing the challenges of climate change and future global ecological crises.

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