

## THE URGENCY OF ENVIRONMENTAL MANAGEMENT FROM THE AL QU'RAN PERSPECTIVE

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**Abstract:** Al-Qur'an is a holy book that does not only discuss religious issues but all dimensions of life including environmental issues. The environmental damage around us needs serious attention. One of the environmental damage causes is the lack of practice of religious values. Therefore, the role of religion in providing solutions to environmental problems is very much needed. Based on this, it is very important to do research with the title "The Urgency of Environmental Management from the Al Qu'ran Perspective". The research method is descriptive qualitative by explaining the concept of environmental management from the perspective of the Qur'an. The collection of data needed for this research is secondary data using Library Research (Library Studies). The approach in this study uses the approach of the science of interpretation (tafsir madhu'iy) and the science of geography because it is related to the study of the Qur'an and the environment. The result of this study indicates that the environmental elements specifically and in detail are mentioned in the Qur'an. Environmental problems that often occur in our lives are related to these elements, such as *al-ardh* (earth), *as-sama* (atmosphere), *al-mâ* (water), *anhâr* (river), *jabâl/jibâl* (mountain), etc. The Qur'an also mentions *mujmal* (generally) environmental damage as a result of the actions of human hands. The damage occurred through the human hand, so it is through human hands to fix it for the sake of realizing sustainable environmental development.

**Keywords:** Al Qur'an, environmental management, damage

### INTRODUCTION

The environment is a collection of all living and non-living things and the conditions that exist in the space we occupy (Chodijah & Ratnasari, 2020; Kristyowati & Purwanto, 2019). Humans are part of the environment (Gule, Limbong, Tarigan, & Tarigan, 2023; Latif, 2022). Humans and the environment have a reciprocal relationship (Efendi, Sahrul, & Salma, 2020; Niman, 2019) where humans affect the environment and humans are influenced by their environment (Efendi, Nasruddin,

Mukaramah, Padly, & Jazuli, 2022; Leu, 2021). In addition, the environment can also be interpreted in general, namely the community environment, family environment, and school environment (Andriyani, 2020; Pakaya, Posumah, & Dengo, 2021; Wahid, Setiyoko, Riono, & Saputra, 2020).

The environment is something around, it influences human thought and action (Hoar, Kurniawan, & Herawati, 2021; Sa'ban, Sadat, & Nazar, 2021). In this study, the environment is sourced from the

surrounding nature or is called natural resources. In Islam, natural resources are all forms of natural content as a blessing from Allah given to humans as *khalifatullah* (the Leader) (QS. Al-Baqarah / 2:2). Al-Qur'an never informs everything in this nature only as an element of the environment alone, but all of them are resources that provide benefits to humans and other creatures. On the other hand, humans have the potential to damage the environment itself. In the Qur'an, humans are highlighted as the main actors (anthropocentric) as creatures that have the potential to cause damage to the environment (QS. Ar-Ruum/30:41).

Environmental problems today have become a worrying phenomenon, along with the widespread impact of environmental damage and concerns about the future of mankind (Nasruddin; Efendi, 2021). One of the environmental damage that occurs is due to human actions. (QS. Ar-Ruum/30:41). So, the result of that damage, natural disasters occur which in the end cause losses for humans themselves (Shofwan, Nugroho, Prasakti, Fitria, & Azmi, 2021).

Damage to the environment by humans is not only caused by their bodies (biologically), but rather by the passions that control their minds (Sarwono, 2022). Ulya (2021), explained that it is very important to control passions and emotions in environmental management because it can change the environment.

A human being may not be present in a place, but the influence of his mind can order a group of people to burn and clear forests in order to fulfill their insatiable desires for the sole reason of making a living. Different human perspectives make the environment an object that must be

utilized as much as possible, regardless of the impact it causes. This phenomenon is called the theory of anthropocentrism in environmental ethics (Keraf, 2010). The wrong way of life when excessive use of the environment causes environmental damage (Bahrudin, 2017; Suaedi, 2016). So, it can be said that most of the environmental damage is caused by humans and their dependence on the environment (Istiqomah, 2023; Nursya, 2023).

In response to this, the Indonesian government is making efforts to increase caring behavior for the environment through Environmental Education policies (Efendi, Nasruddin, & Karani, 2022). This is evidenced by the existence of Law Number 32 of 2009, concerning Environmental Protection and Management which includes planning, utilization, management, maintenance, monitoring, and law enforcement (State Secretariat, 2009)

Studying the values of the Qur'an in life should be one of the right ways to make people aware of keeping their "hands" from doing damage to the environment. Through the moral messages conveyed by the Al-Qur'an, humans play an active role in preserving the environment, so, it will have many positive impacts on the environmental management that will be carried out. Based on the background above, it is very important to conduct research with the title "Urgency of Environmental Management from the Al Qur'an Perspective". This study aims to describe environmental management from the perspective of the Qur'an. Al-Qur'an as the holy book of Muslims is not just a reading book. However, it contains moral messages regarding the management of natural resources, as a provision for

humans. The findings of this research are it is important to know about environmental management in the perspective of the Qur'an to prepare quality human beings to face the challenges of this digital age.

## LITERATURE REVIEWS

The integration science and the Qur'an cannot be separated from human life (Mahrisa, 2022; Syahputra, 2022). Humans are required to pay attention to verses (signs) from God regarding natural phenomena. As His words:

*“Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding, (they are) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth. (and pray): "O our Lord, You did not create this in vain, Glory be to You, so, protect us from the torment of hell“ QS. Ali Imran / 3: 190-191).*

Based on this verse, humans are required to always think about the process of creating the heavens and the earth without exception to issues related to the environment and natural resources. In the end will acknowledge the greatness of Allah swt.

Everything around us is called environment. If these environmental elements provide benefits to humans, then these environmental elements are called natural resources. A natural resource (SDA) means something that exists in nature that is useful and has value in the conditions in which we find it. Thus, the environment is a resource that has great potential and or benefits for humans and other creatures, if it is used properly.

*Environmental degradation* published by UNEP (United Nations Environment Programme) regarding Environment and Disaster Risk is the declining capacity of the environment to bring together ecological objects, social objects, and needs (O'Brien et al., 2008). The issue of climate change has also changed the paradigm of many countries, including Indonesia, regarding the need for policy alignments on renewable energy to gradually reduce dependence on the role of fossil energy. The bad impact of fossil energy on the environment and its contribution to the phenomenon of climate change caused by greenhouses causes this paradigm shift. Indonesia will find it difficult to pursue quality economic growth if it is not supported by the availability of a reliable and environmentally friendly electricity supply. Quoted from the WALHI Daily News in "Environmental Conditions in Indonesia Amidst Global Warming Issues", it was stated that recently scientists who are members of the Intergovernmental Panel on Climate Change or IPCC gave a warning in the form of "red code for humanity". This was conveyed by UN Secretary General Antonio Guterres after the publication of the results of the IPCC working group's report on August 9, 2021. This warning is not only intended for a few countries but for the whole world, including Indonesia.

Not only that, based on WALHI's investigation from 2013 to 2019, quite astonishing data was obtained, where the control of oil palm land in Indonesia has so far only been controlled by 25 tycoons. The total forest area controlled by this palm oil conglomerate is 12.3 million hectares. Of the total forest area that has received the green light and has obtained the permit, 5.8

million hectares of which are now oil palm plantations. The impact of converting forest functions into extractive industrial areas, such as plantations, property, agriculture, forestry, mining, infrastructure, and maritime affairs, is also a condition for various problems. From the report of the Consortium for Agrarian Reform (KPA), throughout 2018 there were 410 agrarian conflicts with an area of 807,177 hectares of conflict, involving 87,568 heads of households.

Furthermore, in terms of forest damage in that area, it is not surprising that throughout 2020, BNPB recorded 2,925 natural disaster events in Indonesia, ranging from floods, tornadoes, landslides, forest and land fires, droughts, and heat waves. The latest data released by the Disaster Management Agency (BNPB) during 2021, there were 9 earthquakes, 61 cases of forest and land fires (KARHUTLA), 469 floods, 219 landslides, 444 extreme weather, 8 tidal waves, and abrasion. The ecocide practice of destroying the environment that ignores spatial planning and the environment is a fact that the bad practices of a handful of corporations that control millions of hectares of land have proven to exacerbate the intensity of disasters in Indonesia. The number of fatalities has also almost tripled, in the period 2017 to 2018 there was an increase in the number of disaster victims, from the previous 3.49 million people to 9.88 million people. The consequences of this environmental damage also have an impact on all aspects of human life. As stated by UNEP: "Disasters are not random and do not occur by accident. They are the convergence of hazards and vulnerable conditions. Disasters not only reveal underlying social, economic, political and

environmental problems but unfortunately contribute to worsening them. Such events pose serious challenges to development, as they erode hard-earned gains in terms of political, social and educational progress, as well as infrastructure and technological development".

The magnitude of the influence of environmental damage on social, political, cultural, economic, and development conditions will ultimately make human life increasingly bleak (Khaeron, 2023). So, there must be efforts in managing natural resources and the environment in a controlled and good manner. So that, the damage can be overcome (Ariani, Hamzani, & Rahayu, 2022; Rahmayanti & Feryll Ilyasa, 2022).

Environmental issues are becoming very important as the earth ages and human needs for nature are increasing. In this context, caring for the environment as one of the very important things to instill. Concern for the environment is an expression of an individual's mental attitude which is reflected in behavior.

Al-Qur'an is a holy book that serves as a guide for mankind. Even so, what is explained in the Al-Qur'an is not only about religious matters but also there are instructions for understanding the secrets of the universe which serve as the development of science. The Qur'an is a source of knowledge in all dimensions of life.

Understanding environmental issues from a religious perspective is urgent because human behavior (mode of conduct) and mode of thought go hand in hand, on the other hand, the mindset is also influenced by the interpretation of scriptures which eventually becomes a

theological system. This means that a religious approach through the reconstruction of Al-Qur'an interpretation of environmental issues becomes something very important.

The Qur'an explains a lot about the natural and environmental conditions that humans live in. Seeing all this, it is very important to know environmental management from the Perspective of the Qur'an to prepare qualified human beings for environmentally sound and sustainable development in the future.

## RESEARCH METHODS

Research is an activity or a systematic process to solve problems by applying the scientific method. This research also carried out a series of steps in a planned and systematic way to find solutions to problems or get answers to certain questions. The steps taken must be compatible and mutually support each other to get a complete conclusion of the result (Margono, 2010).

This research is a type of descriptive qualitative research with a literature study approach (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022; Fadli, 2021; Rusli, 2021). The content analysis research process with a qualitative approach has several stages namely; (1) the description or orientation stage, namely where the researcher describes and what was seen, heard, felt, and asked; (2) the reduction stage, the researcher reduces all the information that has been obtained in the first stage to focus on a particular problem, the data that needs to be sorted is the interesting, important, useful, and new data; and (3) the selection stage, the researcher describes the focus

that has been set in more detail (Sugiyono, 2008). In this third stage after the researcher conducts an in-depth analysis of the data and information obtained, the researcher can find themes by constructing the data obtained into new knowledge, hypotheses, or knowledge.

The object of this study is about the verses of the Qur'an and the environment, so, the approaches used are the science of interpretation and the science of geography. The approach to the science of interpretation, in this case, is *maudhu'i* (thematic interpretation). *Tafsir Maudhu'iy* (study of thematic interpretation) is a method of interpretation that seeks certain answers. The verses are arranged in such a way and put into one theme of discussion. Furthermore, the approach of geography, is especially related to environmental problems. In collecting the data needed for this research, the author used Library Research (Library Studies). The data sought is divided into two, namely: (1) Primary Data (basic data) and (2) Secondary Data (supporting data). The main data are the verses of the Qur'an that are directly related to the discussion on the environment. While the supporting data is the interpretation of the meaning of verses related to environmental management from various literature.

After the data is collected and processed into a frame of mind, the authors will perform data analysis with content analysis of the data descriptively. So, it becomes a complete concept of environmental management from the perspective of the Qur'an. As explained by Abdul Hay Al-Farmawi, the steps in the *maudhu'iy* interpretation method are: determine the theme of discussion from the



research; describe the reasons for choosing the theme; choose the theme of discussion taken from Al-Qur'an pronunciation; compile Al-Qur'an verses that are appropriate to the theme; group verses into *makiyyah* and *madaniyyah*; look for discussion of verses in various commentary books; conclude from the meaning of the verse by its interpretation.

## RESULTS AND DISCUSSION

### 1. The Use of Lafaz-Lafaz Related to the Environment in the Qur'an

Human interaction is very close to the environment (Andriyani, 2020; Pasapan, 2020; Puspita, Rustini, & Dewi, 2021), so, maintaining the environment is an effort that must always be done by every individual (Baro'ah & Qonita, 2020; Ismail, 2021; Jufri, La Fua, & Nurlila, 2019). The phenomenon of the universe was revealed by the Qur'an about 1400 years ago (Effendi, Muthmainnah, Batubara, & Anshori, 2023; Rahmawati & Bakhtiar, 2019).

This study describes the role of the Qur'an as a guide for human life which not only addresses religious issues but also environmental management issues. Based on the data examined, so far, researchers have not found the use of Al-Qur'an lafaz that refers specifically to the meaning of the environment. However, this does not mean that it indicates the inconsistency of the Qur'an about environmental issues. Moreover, environmental management is alluded to in the Qur'an in several stages and the use of terms.

An environment consists of biotic and abiotic components. Abiotic components are everything inanimate, such as land, air, water, climate, humidity, light, and sound.

While the biotic components are all living things such as plants, animals, humans, and micro-organisms (viruses and bacteria). The researcher found the terms using the words related to environmental phenomena in the Qur'an can be seen in Table 1.

**Table 1.** The use of terms related to the environment in the Qur'an

pronunciation	It means	Amount
<i>Al-barr</i>	Mainland	12 verses
<i>Al-bahr</i>	Ocean	36 verses
<i>As-samaâ'</i>	Atmosphere	115 verses
<i>Al Jabal</i>	Mountain	30 verses
<i>Al-ard</i>	Earth	456 verses
<i>An-Nahr</i>	River	98 verses
<i>Ar-Riyah</i>	Wind	10 verses
<i>Al-Ma'u</i>	Water	17 verses
<i>An-Naas</i>	Man	179 verses
<i>Asy-Shajaratun</i>	Tree	16 verses
<i>An-Nasl</i>	Cattle	22 verses
<i>Tsamarat</i>	Fruits	16 verses
<i>turab</i>	Land	20 verses
<i>Al-'Alamin</i>	Universe	62 verses
<i>Shaidul Bahr</i>	sea animal	1 verse
<i>Al-harts</i>	Plant	5 verses

Based on Table 1, it can be understood that the Al-Qur'an mentions environmental elements specifically and in detail because the environmental problems often occur in our lives are related to the terms above. Of course, if we describe it again, there will be many names of plants and animals mentioned in the Qur'an. According to some Ulama, the meaning of environment in the Qur'an is contained in the lafaz *al-bî'ah* which comes from the word *bâ'a*, *yabî'u*, *bî'ah* means "to return, to occupy territory, living space, and environment, such as proposed by Yusuf Al-Qaradawi, in his book *Ri'ayah al-Bi'ah fi Shari'ah al-Islam*.

Furthermore, the lafaz *al-bi'ah* is an environment in which humans either when traveling or when exiled where they return either voluntarily or forcedly. This lafaz and its derivations are mentioned 18 times in the Al-Qur'an, but only 6 verses refer to the meaning of the environment. The term environment in the Qur'an which refers to the lafaz al-bi'ah can be seen in table 2.

**Table 2.** The use of lafaz related to the environment in the Qur'an

Surah	Paragraph	Amount
QS. Ali Imran	21	1
QS. Al-A'raf	74	1
Yunus	93	1
Yusuf	56	1
An-Nahl	41	1
Al-Ankabut	59	1

Based on the data that the researchers have mentioned, it can be concluded that the concept of environment alluded to in the Qur'an has a broad meaning. Covers everything that includes land, sea, and even space. Due to the fact, the balance of ecosystems on earth is related to ecosystems outside the earth's space. Therefore, according to the Qur'an, humans are obliged to preserve the carrying capacity of the environment, not only in the environment of planet Earth but also in outer space.

The environment as an instrument for the sustainability of God's creatures should be preserved. Environmental sustainability is related to the welfare of a nation. Therefore, humans must protect and maintain the environment as well as possible. Efforts that must be taken in preserving the environment are raising and protecting animals; planting trees and afforestation; reviving dead land, making good use of air and water; and most

important thing is how to maintain the balance of nature and its habitat.

Some of these problems, such as air pollution, water pollution in rivers and oceans, damage to soil structure, massive tree cutting, and illegal hunting of animals only for business purposes are finally highlighted in the Qur'an.

## 2. Environmental Damage in the Study of the Qur'an

Generally, the Qur'an explains that environmental damage occurs in two ways, namely on land and in the sea. As found in surah Ar-Ruum verse 41:

*"Corruption has spread on land and sea is caused by the actions of human hands, so that Allah may feel for them some of the (the consequences of) their actions, and perhaps they might return to the Right Path".*(QS. Ar-Rum/30:41)

The Al-Qur'an defines corruption with the term *fasad*, this lafaz and its derivations are mentioned 9 times in the Al-Qur'an. The repeated mention of the word indicates that the event is receiving serious attention. The Qur'an reveals the word "fasad" which means all forms of violation of the system or laws made by Allah, simply translated as "corruption, decay".

Damage to *Al-Barri*, which means land, is in the form of forest and land fires (karhutla), air pollution, landslides, earthquakes, and excessive exploitation of nature. While the damage to the *Bahri* means the sea in the form of a tsunami, waste water pollution, and fishing with poison. Therefore, all forms of damage that occur to the environment and nature are the result of human actions themselves. Humans exploit natural resources

excessively and arbitrarily. Thus, making the condition of the natural environment unhealthy.

Illegal logging of forests and excavation of natural materials are out of control regardless of the impact on the environment. Damage to the environment by humans is not only caused by their bodies (biologically), but rather by their passions that control their minds. A human being may not be present in a place, but the influence of his mind can order a group of people to burn and clear forests to fulfill their insatiable desires for the sole reason of making a living. A very prominent environmental problem is the emergence of pollution due to the use of natural resources. In addition, to other environmental degradation problems such as the diminishing potential of groundwater and land. Faster regional development is usually followed by the greater pollution.

Specifically, Quraish Shihab said, *fasadu fil barri wal bahr* is damage to the environment. Generally, God created the entire universe in a harmonious and balanced system. Human-made sins and transgressions result in a life-balancing system that becomes out of control. The more widespread damage to marine and land ecosystems, the greater the negative impact on human life. As a result, these incompatibilities will cause natural disasters, floods, tsunamis, landslides, erosion, and other damage.

Damage to the natural environment occurs due to two factors. The first is due to natural factors, the second is due to humans. The Qur'an highlights the damage done by humans with the term "*aidinnaas*" which means human hands. This is called an environmental crisis and has been

scientifically proven to be an anthropogenic result (caused by human activities that are not friendly to the environment).

The large number of mining activities that attract the attention of the surrounding community because of environmental destruction, especially mining without a permit, which besides damaging the environment also endangers the lives of miners because of the limited knowledge of individual miners and also because there is no supervision from the government. Sometimes in certain cases, it looks like it's been left out. This is of course very impactful on the environment.

*Aidinnâs* word which means the result of human hands. The actions of human "hands" make nature inhospitable to human life. This is what is called an environmental crisis and has been scientifically proven to be an anthropogenic result (caused by human activities that are not friendly to the environment).

The meaning of "hands" is not just the physical actions of the hands. However, every form that results in damage to the environment by humans such as for a regional leader (regional head) when giving a mining permit in the form of a signature, which results in forest exploitation can also be categorized as *aidinnâs*. Humans have an important role in repairing damaged environmental conditions, even the prohibition of the Qur'an for people who are ambitious in exploiting the environment.

Correct understanding of the values of the Qur'an will lead to the practice of its teachings regarding the importance of being wise and prudent, especially in the use of natural resources as an effort to prevent environmental damage from getting worse. In addition, humans can make a real action



plan in repairing the damage that has occurred as an effort to form an environmentally friendly attitude that starts with oneself.

### 3. Environmental Management in the Perspective of the Qur'an and Environmental Science

In fact, the verses of the Qur'an that show about natural wealth and its resources teach humans to make the best use of it for the welfare of mankind. All the resources and potentials contained both visible and invisible, the Qur'an emphasizes (humans) are not the owners, but only His representatives who manage these natural resources.

The Qur'an teaches that the damage that has occurred should not be left alone. However, it takes effort to fix it. This requires human consistency to make improvements to the environment. Deforestation must be balanced with replanting. This signal is also confirmed by the Qur'an:

*"And do not do mischief in the earth after (created) well. And call upon Him with fear and hope. Indeed, Allah's mercy is very close to those who do good"* (QS. Al'A'raaf/7: 56).

Islam is very concerned about the preservation of nature, even in *jihad fi sabilillah*. Muslims are not allowed to burn and cut down trees without a clear reason and necessity. Because management (conservation) of the environment is part of efforts to save lives (Malik, Santoso, & Mahmudah, 2017; Niman, 2019). In Islam, environmental problems with all their derivatives (among them: the problem of population explosion, pollution, capital economic system, technology that is not

environmentally friendly, and so on) are issues that require attention. A religious approach is needed to ensure the sustainability of natural resource management. Environmental conservation as the highest goal of *shari'ah* requires a fundamental change in the orientation of Islamic jurisprudence, theology, and doctrines towards a more ecological one. In a simple concept, religious communities can be given counseling about environmental preservation.

Environmental awareness is an integral part of spiritual awareness. Loving nature is part of loving God because nature is a manifestation of God's essence. In addition, *ulama* as the community leaders who have broad insight into religion and good understanding of religion. They should understand the condition of the surrounding community, but whether the *ulama* has positioned themselves as expected by the community, it needs to be assessed.

Allah gives a great appreciation for humans who can protect nature and not make damage. Even the Prophet also taught the value of goodness for those who can maintain the environment. Prophet's Prohibition also pollutes the environment. As the hadith of the Prophet SAW *"Let none of you pee in still water, which does not flow, then bathe from it"* (Narrated by Bukhari and Muslim). The natural environment does not belong to humans and is not an asset, but is only used properly and cared for responsibly (Efendi, Masriyah, & Riadi, 2020).

That is why, humans are referred to as *khalifatullah fi al-'ardh*. Likewise, between humans and the environment, there is a relationship of interrelationship and reciprocal involvement that is not

negotiable. The environment and humans are so closely intertwined, one cannot be separated from one another (Efendi, Nugroho, Nayan, Rusdiansyah, & Normelani, 2022).

Referring to the opinion of the researchers above, it can be formulated that preserving the universe (hifz al-'alam) is a moral message that is universally conveyed by Allah to humans, even protecting the environment is an obligation and becomes an integral part of one's faith.. Therefore, as a *khalifatullah*, humans need to understand the importance of protecting and caring for the environment.

Caring for the environment must be interpreted as an effort in order to carry out the mandate as a manager of natural resources. Specifically, Al-Qaradawi explained the management of natural resources through environmental fiqh.

The Al-Qur'an explains that in the management of natural resources, it is very clear that humans are not allowed to do damage. Prohibition of doing damage is not enough. However, humans must conserve natural resources massively.

There needs to be an effort to transform from spiritual awareness to the level of implementation in real life. Niman (2019), argues that sustainable environmental management is the existence of community synergy in improving welfare and utilization of environmental resources.

There is also an empowerment effort economy for the local community, cultural preservation for the community, and environmental preservation. In general, current forms of environmental conservation that can be carried out and developed by the teachings of the Qur'an are:

- a. Community participation in managing natural resources for the common good. (QS. Al-Baqarah/2: 30) This includes office holders in terms of issuing licenses, laws, and policies for mining operations (QS. Shad/38: 26).
- b. A development strategy that is aware of environmental issues with the smallest possible ecological impact (QS. Al-Baqarah / 2: 60).
- c. Exploitation of biological resources is based on the goal of environmental sustainability with the principle that harvesting the produce will not destroy its auto-regeneration power (QS. Al-A'raf / 7: 56-58).
- d. Reducing all forms of environmental damage and improving it with full awareness (QS. Al-A'raf/7:7, Ar-Rum/30: 40).

In conclusion, the management of the environment as a natural resource is a top human priority. Humans take advantage of nature for their benefit and prosperity. However, in reality, there is still a lot of environmental damage done by humans.

## CONCLUSION

Based on the results of the verses of the Qur'an and supported by a review of the literature, it can be concluded that the Qur'an is very concerned about environmental issues as part of natural resources that must be utilized by humans. Internal environmental management in the Qur'an is preceded by mentioning the danger of damage due to human actions.

The concept of environment alluded to in the Qur'an has a broad meaning and is mentioned in full detail. These parts such as earth, air, water, sea, air, animals, plants, and so forth. Covers everything that

includes land, sea, and even space. Due to the fact, the balance of ecosystems on earth is related to ecosystems outside the earth's space. Therefore, according to the Qur'an, humans are obliged to preserve the carrying capacity of the environment, not only in the environment of planet Earth but also in outer space.

The Qur'an mentions *mujmal* (generally) environmental damage as a result of the actions of human hands. It is through human hands that damage occurs, so, it is through human hands to repair it. Environmental conservation is an obligation for humans to create healthy and livable ecosystems.

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