



Islamic Spirituality as the Basis of Ecological Ethics: An Interdisciplinary Tafsir Study of Ecological Verses in the Qur'an

Nabila An'imatul Maula¹, M. Tamlikhan², Hanief Abdul Jabbar³

¹²³State Islamic University of Syekh Wasil Kediri

¹nabila.animatul06@gmail.com, ²tamlilkhanrehan@gmail.com, ³haniefazm@gmail.com

ABSTRACT :

The global ecological crisis such as global warming, forest destruction, and environmental pollution is not merely ecological in nature but also reflects a spiritual crisis in humanity, which has forgotten its divine mandate as God's vicegerent (*khalifah*) on earth. The Qur'an gives great attention to cosmic verses that contain both spiritual messages and ecological ethics. In Islam, spirituality is not limited to the vertical relationship with Allah (*ḥablun minallāh*), but also includes the horizontal relationship with fellow humans and nature (*ḥablun minannās* and *ḥablun minal 'alam*). This study aims to explore Islamic spirituality as the foundation of ecological ethics through an interdisciplinary tafsir approach. The method used is thematic interpretation (*tafsir mandū'i*) combined with the theories of ecotheology and Islamic environmental ethics. The primary data consist of Qur'anic verses about nature, such as QS. al-Baqarah [2]: 164, QS. al-Rūm [30]:41, QS. al-A'raf [7]: 85, and QS. al-Raḥmān [55]:7–9. The analysis involves examining both classical and contemporary interpretations, then integrating them with modern ecological perspectives. The results show that Qur'anic spiritual concepts such as *tawḥīd*, *taẓkiyah al-nafs*, *dzikir*, *shukr*, and *amanah* serve as solutions and form the foundation of Islamic ecological ethics. The principles of *khalifah* (stewardship), *mīzān* (balance), and the prohibition of *fasād* (corruption) emphasize the importance of maintaining environmental harmony. It can be concluded that ecological destruction is essentially a spiritual crisis; therefore, preserving the environment is an act of worship and a manifestation of Islamic spirituality in the context of sustainable living.

Key words: Islamic spirituality, ecological ethics, interdisciplinary tafsir, ecological verses

INTRODUCTION

The ecological crisis is an issue that urgently demands human attention today. This crisis initially stems from an ethical crisis, namely when humans no longer consider the moral dimension in managing and interacting with nature. The use of greenhouses, deforestation, illegal mining, and a series of other natural exploitations serve as evidence that humans contribute to environmental destruction. This results in disrupted ecological balance and threatens the sustainability of life on Earth. In this context, a new awareness emerges that resolving the ecological crisis is insufficient through scientific approaches alone, but also requires spiritual and ethical approaches.

In this context, Islamic spirituality offers an alternative paradigm that positions humans not as rulers of nature, but as *khalifah* (God's vicegerents) on Earth, tasked with preserving, safeguarding, and managing nature with full responsibility. The Qur'an affirms that all creations are signs (*āyāt*) of Allah's greatness that must be respected and contemplated. The Qur'an

repeatedly emphasizes the importance of maintaining balance and harmony in Allah's creations. The Qur'an also examines verses related to issues of nature and humans, as well as the pattern of relations between humans and nature.¹ For instance, QS. Al-Baqarah: 164 discusses the purpose of nature's creation, namely for human welfare and as a means of worship for humans; QS. Al-A'raf: 85 addresses human interaction with nature; QS. Al-Rum: 41 discusses corruption on land and sea; and QS. Al-Rahman: 7-8 addresses natural balance. This aligns with Islamic spirituality, which not only relates to the vertical relationship between humans and Allah (*ḥablun minallāh*), but also to horizontal relationships with fellow humans and nature (*ḥablun minannās and ḥablun minal 'alam*).²

Unfortunately, in modern life practices, the values of Islamic spirituality are often marginalized by the currents of industrialization and excessive consumption. Many Muslims understand their religious teachings merely as rituals and dogmas, without exploring the ecological dimensions contained in the Qur'an. Yet, concepts such as tauḥīd (the oneness of God), *khalīfah* (human stewardship on Earth), and amānah (moral responsibility) are important foundations for forming Islamic ecological ethics. These three concepts guide humans to view nature as part of a sacred divine system, where every creature has its own position and function in maintaining natural balance.³

In the context of exegetical scholarship, there is a need to reinterpret Qur'anic verses related to nature and the environment through an interdisciplinary approach. This approach is important because ecological problems are not only theological but also involve scientific, social, and ethical dimensions. Interdisciplinary exegetical studies enable the integration of classical exegetical sciences with modern ecology and religious spirituality, resulting in a more comprehensive and contextual understanding.⁴

One ecological theory, particularly developed by Sayyed Hossein Nasr, offers a highly valuable philosophical and ethical framework. Nasr asserts that modern ecological damage roots in the secularization of knowledge and the severance of humans' connection with nature as a manifestation of the sacred. According to him, nature is not merely a material object, but signs of God (*āyāt Allāh*) containing spiritual symbols that guide humans to know the Creator. This perspective aligns with the Qur'an's moral messages emphasizing the principle of balance (*mīzān*), the prohibition of corruption (*fasād*), and human responsibility as khalīfah on Earth. Thus, the

¹ Abdul Mustaqim, *Tafsir Ekologi: Relasi Eko-Teologis Tuan, Manusia, Dan Alam* (Damai Banawa Semesta, 2024), 8.

² Fazlur Rahman, *Tema-Tema Pokok Al-Qur'an* (Pustaka, 1996), 87.

³ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (University of Chicago Press, 1982), 145.

⁴ M. Amin Abdullah, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika* (Pustaka Pelajar, 2012), 224.

Islamic ecological framework not only speaks of environmental conservation but also the realignment of human life orientation based on tawhidic values.⁵

Several previous studies that also discuss ecology include the research by Faisol Nasar bin Madi and Moh. Barmawi titled "Spiritual Ecological Verses (Eco-Spirituality) and Their Contribution to Flood-Prone Environments (A Living Qur'an Study)." This study discusses that religious figures play an important role in changing community thinking patterns in preserving the surrounding natural environment. Education based on spiritual ecological verses leads religious figures, communities, and various parties to the importance of environmental awareness to create safe conditions.⁶

Another study by Delsi Amelia Putri et al., titled "Ecological Exegesis: Reading Nature Verses as Conservation Ethics in the Global Climate Crisis," affirms that nature verses in the Qur'an not only function as signs of Allah's power but also contain ecological ethical principles highly relevant in facing the global climate crisis. Classical exegesis provides a strong theocentric foundation, while contemporary exegesis opens space for contextualizing nature verses with modern ecological realities. Thus, ecological exegesis can serve as a bridge between Islamic teachings and contemporary environmental challenges, as well as a transformative strategy for da'wah and education.⁷

Interdisciplinary exegetical studies on ecological verses in the Qur'an are expected to present a new paradigm in understanding the human-nature relationship. This research is not only oriented toward discovering the textual meaning of verses but also strives to interpret the spiritual values contained therein to make them relevant to contemporary ecological challenges. Thus, Islamic spirituality can be actualized into ecological ethics that serve as a life guide for humanity in preserving the sustainability of Earth as a shared home. This is what distinguishes it from previous studies.

With such an approach, the Qur'an is not only read as a sacred text providing theological guidance but also as a spiritual ecological book that guides humans toward balance between the divine, human, and cosmic dimensions. Therefore, this research is important for re-exploring the treasury of Qur'anic exegesis interdisciplinarily, thereby providing tangible contributions to

⁵ Sayyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (Chicago: ABC International Group, 1997), 3–5.

⁶ Faisol Nasar bin Madi and Moh Barmawi, "Ayat-Ayat Spiritual Ekologi (Eco-Spirituality) Dan Kontribusianya Pada Lingkungan Rawan Bencana Banjir (Studi Living Al-Qur'an)," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 8, no. 2 (2022), <https://doi.org/10.35719/islamikainside.v8i2.203>.

⁷ Delsi Amelia Putri et al., "Tafsir Ekologis: Membaca Ayat-ayat Alam sebagai Etika Konservasi dalam Krisis Iklim Global," *Al-Furqan: Jurnal Agama, Sosial Dan Budaya* 4, no. 3 (2025).

building ecologically conscious awareness based on civilized, sustainable Islamic spirituality that aligns with God's creation.

Methods

This research is a qualitative study employing an interdisciplinary approach in Qur'anic exegesis. The interdisciplinary approach is used to integrate thematic exegesis (*maudhū'ī*) studies with Sayyed Hossein Nasr's ecological theory, resulting in a comprehensive understanding between the theological dimensions and ecological praxis in Islam. This approach positions the Qur'anic text not only as a normative source but also as a reflective basis for building ecological awareness rooted in Islamic spirituality.⁸

The data sources used in this research include primary and secondary sources. Primary data sources encompass the Qur'an and exegetical works, both classical and contemporary. Secondary data sources consist of books on ecological theory as well as scholarly works related to environmental ethics and Islamic spirituality.⁹

The verses to be analyzed in this research are QS. Al-Baqarah: 164 on the purpose of nature's creation, namely for human welfare and as a means of worship for humans; QS. Al-A'raf: 85 on human interaction with nature; QS. Al-Rum: 41 on corruption on land and sea; and QS. Al-Rahman: 7-8 on natural balance.

Data analysis is conducted through three stages: linguistic and contextual analysis of key terms (such as *khalīfah*, *mīzān*, and *fasād*) to understand their ecological meanings in the context of the verses; thematic exegesis (*maudhū'ī*) analysis by collecting verses with similar themes, then systematizing them to identify Qur'anic ecological principles; and finally, interdisciplinary analysis, namely connecting the exegetical results with environmental ethics theories, ecotheology, and Islamic moral philosophy to construct a concept of ecological ethics based on Islamic spirituality.

Result

A. Islamic Spirituality

Etymologically, the word spirituality derives from the Latin *spiritus*, meaning breath or life force. Islamic spirituality is the deepest dimension of Islamic teachings related to spiritual awareness, soul purification (*taṣkīyah al-naḥs*), and the realization of Allah's presence in every aspect of human life. Spirituality in Islam is not limited to ritual practices such as prayer, fasting, or dhikr alone, but encompasses inner transformation toward tawhidic awareness, namely the acknowledgment that all reality originates from and returns to Allah Swt.¹⁰

⁸ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (PT Lentera Hari, 2017), 367.

⁹ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Idea, 2014), 52.

¹⁰ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhū'ī Atas Pelbagai Persoalan Umat* (Mizan, 1996), 312.

Islamic spirituality encompasses all dimensions of life, from the prayer mat to the forest, from flowing rivers to the vast sky. Every gust of wind and drop of rain presents signs of Allah's greatness that invite humans to contemplate and take responsibility for His creations. The concept of Islamic spirituality positions humans as *khalīfah fī al-ard* (Allah's vicegerents on Earth) who bear moral and spiritual responsibility toward His creations. Not only Islam, but all religions have great potential to serve as a basis for environmental preservation ethics. All religions are required not only to play a role in their vertical relationship with their God but also to become *rahmatan lil 'ālamīn* (a mercy to the worlds).¹¹

In Islam, this spirituality is not only related to the vertical relationship between humans and Allah (*ḥablun min Allāh*), but also to horizontal relationships with fellow humans and nature (*ḥablun min al-nās and ḥablun min al-'alam*). Therefore, ecological ethics in Islam stem from tawhidic awareness that all creations are interconnected in divine unity. Preserving nature means preserving God's trust and a tangible form of spiritual obedience.

The principles of Islamic spirituality include *khalīfah*, *amanah*, and *mīzān*. *Khalīfah* refers to human leadership responsibility on Earth. This concept contains the meaning of moral and spiritual responsibility to preserve and manage the Earth with full trust. Humans are not given absolute freedom over nature but are entrusted to maintain its balance. *Amanah*, which in this context means divine trust. In a spiritual view, *amanah* not only concerns worship and social relations but also includes relationships with the environment. *Mizan* or balance and harmony. Allah created nature in a balanced state (*mizan*), and humans are commanded not to disrupt that balance. This balance encompasses physical, ecological, social, and spiritual aspects.¹²

B. Ecological Exegesis

The term ecological exegesis consists of two words: *tafsir* (exegesis) and *ekologi* (ecology). Etymologically, *tafsir* derives from the word *fassara-yufasiru-tafsiran*, meaning explanation or clarification. Terminologically, according to Al-Zarkasyi, *tafsir* is the science used to understand the Qur'an revealed to the Prophet Saw, explaining the meanings contained therein, and uncovering the wisdom and laws within the book.

Ecology etymologically derives from the Greek *oikos*, meaning habitat, and *logos*, meaning science. Terminologically, ecology is the science that studies interactions, both among living beings and between living beings and their environment.¹³ Ecological exegesis is an approach in interpreting the Qur'an that emphasizes understanding verses about nature or the environment.

¹¹ Mustaqim, *Tafsir Ekologi: Relasi Eko-Teologis Tuan, Manusia, dan Alam*, 30.

¹² Ali Yafie, *Merintis Fiqh Lingkungan Hidup* (Yayasan Amanah, 2006), 89.

¹³ Nur Afyah Febriani, *Ekologi Berwawasan Gender dalam Perspektif Al-Qur'an* (Jakarta: Mizan, 2014), 15.

Ecological exegesis emerges in response to criticism of the view that religion is the root cause of environmental damage. Through the perspective of eco-theology as a foundation for thinking, ecological exegesis positions itself as a new discourse in exegetical studies by integrating the ecological perspective, which views environmental damage as mere causality, with the theological perspective, which views environmental damage as punishment for moral and spiritual degradation. This results in an idea of environmental conservation based on religious teachings.¹⁴

The characteristics of ecological exegesis that distinguish it from other exegesis are:

1. Positioning the Qur'an as the Book of Mercy

The Qur'an must be made a paradigm, reference, or model for thinking to promote ideas about values of mercy, compassion, and peace.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: We have not sent you (Muhammad) except as a mercy to the worlds. (QS. Al-Anbiya': 107)

According to al-Raghib al-Asfihani in *Mu'jam Mufradat Alfadz Al-Qur'an*, the meaning of mercy is a compassionate attribute that motivates or desires to do good to those who are shown mercy.¹⁵ Thus, the messages taught by the Qur'an and preached by the Prophet Saw are nothing but to spread mercy and goodness to all God's creatures, including nature.

This message is also reinforced that the presence of the Qur'an itself is Allah's mercy; the Prophet Saw never hoped for it, but it is solely due to Allah's mercy and as a form of Allah's compassion toward humanity, thus being given the Qur'an as guidance to spread mercy values.

2. Focusing on Ecological Verses

The characteristic of ecological exegesis is that its discussion focuses on ecological verses. The verses to be analyzed are those related to nature and the environment, as well as the pattern of relations between humans and nature.

3. Advocacy for the Environment

The verses also relate to human advocacy for the environment (including ecosystems and biodiversity). For instance, the Qur'an mentions the names of trees and animals.

¹⁴ Faisol Nasar bin Madi and Moh Barmawi, "Ayat-Ayat Spiritual Ekologi (Eco-Spirituality) Dan Kontribusianya Pada Lingkungan Rawan Bencana Banjir (Studi Living Al-Qur'an)," *Islamika Inside: Jurnal Keislaman Dan Humaniora* 8, no. 2 (2022): 9, <https://doi.org/10.35719/islamikainside.v8i2.203>.

¹⁵ Al-Asfihani Al-Raghib, *Mu'jam Mufradat Alfadz Al-Qur'an* (Dar al-Fikr, n.d.), 978.

4. Providing Solutions to Ecological Crises

Ecological exegesis attempts to offer solutions through Qur'anic ethical values on how to address the problems and ecological crises plaguing the modern era. Humans must adhere to principles of justice, compassion, maintaining balance, not causing damage, and being friendly and doing good toward nature and the environment.¹⁶

C. Ecological Theory

Ecological theory fundamentally discusses the interdependent relationships between living beings and their environment. In modern science, ecology is understood as the scientific study of how ecosystems function, how natural balance is formed, and how energy and matter move within the web of life. However, in the Islamic perspective, especially according to the thought of Sayyed Hossein Nasr, ecology does not stop merely at biological or systemic aspects. Nasr views ecology as a study that also encompasses the spiritual dimension, namely how the order of nature reflects a higher cosmic order and how humans are positioned as khalifah (vicegerents) responsible within it.¹⁷

Nasr argues that current environmental damage cannot be adequately addressed through technical or technological solutions alone. According to him, the root of the ecological crisis lies in the spiritual crisis of modern humans who view nature merely materially and lose awareness of its sacredness. In this view, nature is not just an object of exploitation but a sign and reflection of God's presence. Therefore, human relations with the environment should be built on the basis of respect, responsibility, and awareness that every creation has a sacred value that must be preserved, not destroyed.¹⁸

One key ecological figure is Seyyed Hossein Nasr. Nasr proposes that his theory is built from a fundamental critique of how modern humans view nature. He assesses that contemporary humans have severed their spiritual connection with the environment, so nature is no longer seen as something sacred. For Nasr, the global environmental issues we face now are not just technical problems such as pollution, resource exploitation, or ineffective policies, but a crisis rooted in the loss of human spiritual awareness due to a long process of secularization.

In his view, nature is not merely a collection of objects that can be used at will, but a creation of God containing divine signs (*āyāt Allāh*). Therefore, every element of nature has a predetermined value and function in the order. Human relations with nature should be built on

¹⁶ Mustaqim, *Tafsir Ekologi: Relasi Eko-Teologis Tuan, Manusia, Dan Alam*, 35–40.

¹⁷ Ajid Fuad Muzaki, "Konsep Ekologi Islam dalam QS. Ar-Rum Ayat 41 (Studi Atas Pemikiran Sayyed Hossein Nasr)", SKripsi, UIN Sunan Kalijaga, (2021), 14.

¹⁸ Imam Ahmadi, "Tafsir Ekologi : Diskursus Hidrologi dalam Al-Qur'an," *Jurnal SIInda: Comprehensive Journal of Islamic Social Studies* 1, no. 3 (2021): 67, <https://doi.org/doi.org/10.28926>.

respect for this sacredness. Nasr's perspective differs greatly from the modern ecological paradigm, which tends to view nature mechanistically, places humans at the center, and simplifies natural reality as a material object that can be exploited.¹⁹

Furthermore, Nasr argues that modern science, with its mechanistic worldview, has distanced humans from nature. In this thinking pattern, nature is viewed only as an object without a soul that can be explored and utilized with the help of technology. Nasr rejects this view and calls for a return to the concept of sacred science, that is, knowledge that not only relies on rational observation but also stands on metaphysical principles. Through sacred science, humans are invited to see nature not just physically, but also symbolically, spiritually, and aesthetically. With such a perspective, ecological concern grows not only from technical instruments but from religious awareness of nature's existence.²⁰

This view aligns with Islamic teachings that depict nature as living, glorifying, and submissive to God's laws. In the framework of sacred ecology offered by Nasr, humans are not positioned as absolute rulers over nature but as khalifah who bear responsibility for maintaining the balance of creation. Ultimately, Nasr's ecological theory affirms that solving environmental problems in Islam is insufficient if it stops at technical aspects but must touch on the formation of humans' spiritual worldview. True ecological change demands the transformation of modern humans' worldview to once again view nature as something sacred, beautiful, and rich in metaphysical meaning. Therefore, Islamic ecological ethics built on Nasr's ideas are not only normative but also transformative, connecting spiritual, social, and cosmic dimensions holistically. This approach is highly relevant for addressing current environmental crises, as it offers a new paradigm that touches the root of the problem more deeply: restoring harmony between humans, nature, and God.²¹

D. Ecological Verses

In this research, several verses will be discussed, namely:

1) QS. Al-Baqarah [2]: 164

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

¹⁹ Seyyed Hossein Nasr, *Religion and The Order of Nature* (Oxford: Oxford Publisher, 1996), 85–86.

²⁰ Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*, 8.

²¹ Nasr, *Religion and The Order of Nature*, 20.

Meaning: “Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and [in] the ships which sail through the sea with that which benefits people, and [in] what Allah has sent down from the sky of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [in His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. (QS. Al-Baqarah [2]: 164)

This verse affirms that behind the creation of nature, from the heavens, earth, and everything in them, there is a metaphysical dimension that needs attention, namely signs (of God's oneness and greatness) for people who think. According to Muhammad Ibn Umar Nawawi al-Jawi in the book *Tafsir Marah Labid*, he explains that the natural phenomena mentioned in the verse show proofs of Allah's greatness. Because if Allah were not powerful and One, these phenomena would not manifest in life. Every phenomenon (what appears) means there is a noumenon (behind what appears). And the noumenon here is Allah's power and oneness.²²

According to Al-Qurṭubī in *Tafsir Al-Qurṭubī*, this verse was revealed when the Quraysh doubted Allah's oneness. When they heard the statement "*And your Lord is the One Lord*," they asked, "*How can one Lord suffice for all people?*" So Allah revealed this verse as rational evidence for tawhid, through signs of His greatness in the universe. The creation of the heavens and earth is clear evidence of the existence of the Creator. The high sky without pillars, and the order of the sun, moon, and stars, the alternation of day and night, the rain water that Allah sends down from the sky—all show Allah's majesty and power. Through contemplation of nature, humans can achieve deep tawhidic awareness and spirituality. Nature is not just a physical creation but also a manifestation of divine will that must be contemplated with heart and mind.²³

According to M. Quraish Shihab in *Tafsir Al-Misbah*, this verse invites humans to think and reflect on the creation of the heavens and earth, in which the system of its operation is very precise. Also, the occurrence of the alternation of day and night in long and short periods. The creation of rain falling from the sky, to the creation of various animals—all are signs of Allah's power and greatness for rational humans. Therefore, it would be strange if such clear evidence exists, yet there are still those who deny Allah's existence and oneness.²⁴

²² Nawawi Ibnu Umar Al-Jawi, *Marah Labid Li Kaşyf Mana Al-Qur'an Al-Majid* (Dar al-Kutub Ilmiah, 1997), 125.

²³ Imam Al-Qurṭhubi, *Al-Jāmi' Li Ahkām al-Qur'an* (Dar al-Kutub Ilmiah, 2002), 1:102.

²⁴ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Quran* (PT Lentera Hari, 2002), 1:98.

Fakhruddin ar-Razi in *Mafatih al-Ghaib* views QS. Al-Baqarah: 164 as one of the most important verses in the Qur'an that shows signs of Allah's greatness (*al-āyāt al-kauniyyah*) through rational and philosophical arguments. Ar-Razi interprets this verse as a form of *burhān 'aqlī* (intellectual proof) that invites humans to use their reason to understand Allah's existence and oneness through surrounding natural phenomena. Those who use their reason (*ya'qilūn*) will find that behind natural laws there is divine wisdom, purpose, and will. According to him, contemplation of nature is not only an intellectual activity but also a spiritual worship. By understanding the ecological system created by Allah, humans can know their Lord, cultivate gratitude, and maintain natural balance as a form of their spiritual responsibility as khalifah on earth.²⁵

2) QS. Al-A'raf [7]: 85

وَالِى مَدِينٍ آخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ

Meaning: “And do not cause corruption on the earth after its reformation. That is better for you, if you should be believers.” (QS. Al-A'rāf [7]: 85)

This verse uses the form of *nahy* (prohibition) “do not cause corruption on the earth,” linked to faith in the phrase “if you should be believers.” Meaning, true faith must be proven with tangible actions. This verse has a message for humans to care for, respect, and not damage the earth. If this is done, the earth's condition will be good, and the plants and vegetation in nature will grow abundantly. Nature is signs of Allah (signs of Allah's power). If nature is damaged, it is the same as damaging signs of Allah's power.²⁶

According to Al-Qurthubi, corruption in this verse has a very broad and general meaning. It encompasses all actions that disrupt the order of life, both small and large. Corruption is not only major crimes such as murder, oppression, or environmental destruction, but also small violations that disturb social order and harmony. Thus, every sinful or unjust act is part of the forbidden act of corrupting the earth.²⁷

According to M. Quraish Shihab, this verse contains the story of Prophet Syu'aib sent to the people of Madyan, a society that was economically advanced but morally

²⁵ Fakhruddin Al-Razi, *Mafatih Al-Ghaib* (Dar Ihya' al-Turats, 1420), 90.

²⁶ Mustaqim, *Tafsir Ekologi: Relasi Eko-Teologis Tuan, Manusia, dan Alam*, 78–80.

²⁷ Al-Qurthubi, *Al-Jāmi' Li Ahkām al-Qur'ān*, 1:315.

corrupt. The main message of the verse is a call to uphold justice in transactions and maintain the earth's balance. The prohibition “do not cause corruption on the earth after Allah has reformed it” indicates that all forms of social injustice, economic manipulation, and resource exploitation are forms of forbidden corruption. He also emphasizes that reforming the earth (*iṣlah*) includes restoring social, moral, and ecological order. Meaning, every human action that disrupts balance, whether by cheating, oppressing, or damaging nature, is a betrayal of human vicegerency on earth. The spirit of this verse, according to him, aligns with the principles of Islamic ecological ethics, that preserving the earth is the same as preserving Allah's creation.²⁸

3) QS. Al-Rūm: 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: “Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].” (QS. Al-Rūm: 41)

This verse is interpreted by some scholars as meaning that corruption occurring on land and sea is caused by human disbelief in creed. Thus, all forms of corruption are punishment imposed by Allah due to the theological disbelief of humanity. Theologically, this interpretation strengthens creed, while ecologically, this verse greatly cares for environmental sustainability.

Al-Marāghī interprets this verse as a manifestation of Allah's wrath over injustice, greed, and human negligence toward religious values. When humans no longer have spiritual and moral awareness, they act freely without supervision from conscience or responsibility to Allah. As a result, moral corruption leads to ecological and social corruption. Then, the solution is to return to the values of tawhid, justice, and balanced life as regulated by Allah in the Qur'an.²⁹

According to Al-Qurṭubī, this verse depicts that environmental, social, and economic corruption in the world is not coincidental but a direct reflection of human moral and spiritual behavior. Sins, polytheism, and injustice from human hands will cause chaos in natural and social order. Thus, disasters and ecological crises are warnings from Allah for humans to realize, repent, and return to the balance taught by religion. He also

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Quran* (PT Lentera Hari, 2002), 10:291.

²⁹ Ahmad Musthofa Al-Maraghi, *Tafsir Al-Maraghi* (Dar al-Fikr, n.d.), 25.

emphasizes that Allah only shows a small part of the consequences of their actions in the world, because the true retribution will occur in the Hereafter.³⁰

4) QS. Al-Rahman: 7-8

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۗ
أَلَّا تَطْغَوْا فِي الْمِيزَانِ

Meaning: And the heaven He raised and imposed the balance. So do not transgress in the balance.” (QS. Al-Rahman: 7-8)

The word *الْمِيزَانَ* in this verse has a semantic meaning of knowing the measure of something. The balance here is not the ordinary scale used in the market, but according to the context, it is the balance of nature. Meaning, a system of balance and certain measure established by Allah to design this nature, so that nature becomes firm and harmonious. Everything is created by Allah with a certain measure and balance. So when humans disrupt this balance system, nature will experience shocks and various disasters.

Allah advises humans to uphold and maintain the balance of balance, and not to reduce or damage that balance. Because when humans exploit nature arbitrarily by doing illegal logging and mining, the natural balance will be disturbed. Thus, floods and landslides occur, air pollution, environmental damage, global warming, and others.

Al-Qurṭubī explains that what is meant by *الْمِيزَانَ* is justice (*‘adl*). According to Mujahid, Qatadah, and as-Suddi, it means that Allah establishes the principle of justice on earth so that humans act upright and do not wrong one another. Some also interpret that *الْمِيزَانَ* is the real scale used by humans in transactions, so there is no cheating in measuring and weighing. Ibn Abbas affirms that violations in *الْمِيزَانَ* can cause social destruction, because humans are given great responsibility in maintaining two important things: measure and balance (*al-mikyāl wa al-mīzān*). Thus, this verse not only reminds to be honest in physical scales but also demands universal moral and social justice.³¹

M. Quraish Shihab in Tafsir al-Misbah interprets that this verse emphasizes balance as a universal value in all aspects of life, from law, economy, morality, to ecology. Justice is the real manifestation of that balance. When Allah says “do not transgress in the balance,” it means humans are forbidden to be excessive, whether in the use of natural resources, in social relations, or in power. According to him, this verse teaches humans to

³⁰ Al-Qurthubi, *Al-Jāmi‘ Li Ahkām al-Qur’ān*, 1:213.

³¹ Al-Qurthubi, *Al-Jāmi‘ Li Ahkām al-Qur’ān*, 1:267.

maintain harmony between self, nature, and God, and is a foundation for ecological ethics in Islam.³²

E. Contextual Analysis: The Relevance of Islamic Spirituality to the Global Ecological Crisis and Its Axiological Solutions

The ecological crisis afflicting the world today increasingly demonstrates how fragile the Earth's balance is due to human actions. Global warming causes rising Earth temperatures, melting ice at the poles, extreme floods, landslides, and increasingly unpredictable weather. A recent shocking phenomenon is the occurrence of microplastic rain, where small plastic particles are now found falling with rainwater in the Jakarta area. The presence of microplastics in the atmosphere, soil, and food chain indicates how far ecological damage has progressed. This phenomenon is not only an environmental issue but also a threat to human health.

Seyyed Hossein Nasr has long warned that ecological disasters like this are the result of humans losing awareness of nature. In Nasr's view, modernity has created alienated humans from nature, viewing it merely as a material object exploited without limits. When the metaphysical connection is severed, nature ultimately responds with a highly complex global crisis.³³

The modern secular and materialistic worldview has separated humans from their divine source. Nature is no longer seen as God's sacred creation (*āyāt Allāh*), but as an object of economic exploitation. As a result, humans lose their spiritual responsibility toward the environment. Phenomena such as excessive exploitation of natural resources, deforestation for palm oil and mining industries, and global plastic waste production are manifestations of a life view that deifies matter.

In this context, Islamic spirituality emerges as an alternative to the secular ecological paradigm, reaffirming the unity of God, humans, and nature in the principle of ecological tawhid. Verses like QS. Al-Rūm: 41 not only explain ecological phenomena but also remind that environmental damage is a moral consequence of humans' disconnection from God. The global climate crisis occurring today can also be understood as the loss of spiritual awareness toward nature. For example, the large-scale use of industrial technology without environmental ethics causes sharp increases in carbon emissions, triggering global warming. Rising Earth temperatures impact extreme weather, crop failures, and famine in some regions. This phenomenon reflects violations of balance and results in the natural imbalance warned about in QS. Al-Raḥmān: 7–8.

Based on these environmental damage phenomena, this research attempts to offer solutions to several main phenomena, namely microplastic rain and global warming. Microplastic

³² M. Quraish Shihab, *Tafsir Al-Misbab: Pesan, Kesan Dan Keserasian Al-Quran*, 13th ed. (PT Lentera Hari, 2002), 342.

³³ Seyyed Hossein Nasr, *Religion and The Order of Nature* (Oxford: Oxford Publisher, 1996), 213.

rain stems from reducing plastic sources. The production and consumption of single-use plastics need to be strictly limited through national policies and changes in community lifestyles. Plastics that easily fragment in the environment, such as plastic bags, thin packaging, and synthetic fibers, are the main contributors to atmospheric microplastics. Therefore, the transition to environmentally friendly and biodegradable materials is an urgent ecological step.

Furthermore, sustainable waste management is a key factor. Effective recycling systems, integrated waste processing, and control of plastic waste incineration must be strengthened. Poorly managed plastic waste will degrade into microplastics, then disperse into the air and return to Earth through rain. In this context, strengthening wastewater treatment technology and industrial dust control also play a role in breaking the microplastic cycle in the atmosphere.

Global warming requires ecological solutions focused on reducing greenhouse gas emissions. One of the most strategic steps is the shift from fossil energy to cleaner and more sustainable renewable energy. The use of solar, wind, and water energy not only reduces carbon emissions but also curbs human dependence on the exploitation of natural resources that damage ecosystems. On the other hand, forest protection and rehabilitation are fundamental ecological solutions. Forests function as effective carbon sinks. Massive deforestation not only accelerates global warming but also worsens the overall ecological crisis. Therefore, reforestation, agroforestry, and preservation of customary forests are tangible steps with long-term impact.

In addition, ecological exegesis will attempt to offer solutions through the dissemination of Qur'anic ethical values on how to address the problems and ecological crises afflicting humans in the modern era. Qur'anic ethics guide humans toward an ecological order that is just and balanced, where spirituality becomes the source of inspiration for ecological actions. When principles such as *mīzān* and *amanah* are applied in modern social life, environmental crises are no longer viewed merely as natural disasters but as reflections of human morality. And also adhering firmly to values of justice, compassion, maintaining natural balance, not causing damage, being friendly, and doing good toward nature and the environment. Thus, Qur'anic ethics are not only religious solutions but also universal ones. They offer an ecological paradigm that unites spiritual, rational, and practical dimensions, building harmony between humans, nature, and God as the foundation for the sustainability of civilization.

Conclusion

The global ecological crisis faced by humanity today is not merely an environmental issue but a reflection of moral and spiritual crises. In the Islamic perspective, environmental damage occurs because humans have neglected their vicegerency and exceeded the balance established by Allah. The Qur'an, through its ethical principles, offers comprehensive solutions to restore harmony between humans, nature, and God.

Qur'anic ethics position humans as khalifah (stewards), not rulers over the Earth. Through Qur'anic ethics, solutions to the ecological crisis are not only technical actions such as greening or conservation but also demand the transformation of humans' spiritual and moral awareness. Preserving nature means preserving the relationship with the Creator. Therefore, Qur'anic solutions place environmental preservation as part of worship and a manifestation of faith.

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