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## ISLAM AND THE ENVIRONMENT: A CONCEPTUAL ANALYSIS BASED ON THE QUR'AN AND HADITH

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### Abstract

*This study aims to explore the concept of the environment within Islamic teachings to interpret and apply it in addressing modern environmental challenges. Through conceptual analysis and a qualitative approach, this research focuses on literature studies of the Qur'an and Hadith, utilizing both classical and contemporary interpretations to enrich the analysis. The findings reveal that the concepts of Khilafah (Caliphate) and Amanah (Trust) in Islam are highly relevant for environmental conservation in the modern era. Khilafah positions humans as Allah's representatives on earth, responsible for maintaining the balance of ecosystems, while Amanah emphasizes the moral and spiritual responsibility of humans towards nature. The Qur'an and Hadith provide guidelines for maintaining balance and avoiding excessive exploitation, forming an ethical framework for sustainable public policies and practices. However, the study also identifies challenges in implementation, such as variations in interpretation and political and economic obstacles in Muslim-majority countries. Therefore, a holistic approach involving education, law, and public policy is required to ensure that Islamic teachings on environmental preservation can be effectively implemented. In conclusion, the concepts of Khilafah and Amanah are not only theologically relevant but also practical, making them a strong foundation for sustainable environmental conservation.*

**Keywords:** *Islam, Environment, Qur'an, Hadith*

### Abstrak

*Penelitian ini bertujuan untuk mengeksplorasi konsep lingkungan dalam ajaran Islam untuk menafsirkan dan mengaplikasikannya dalam menghadapi tantangan lingkungan modern. Melalui analisis konseptual dan pendekatan kualitatif, penelitian ini berfokus pada kajian literatur Al-Qur'an dan Hadis, dengan memanfaatkan tafsir klasik dan kontemporer untuk memperkaya analisis. Temuan penelitian menunjukkan bahwa konsep Khilafah (Kekhalifahan) dan Amanah (Kepercayaan) dalam Islam sangat relevan untuk pelestarian lingkungan di era modern. Konsep Khilafah memposisikan manusia sebagai wakil Allah di bumi yang bertanggung jawab menjaga keseimbangan ekosistem, sementara Amanah menekankan tanggung jawab moral dan spiritual manusia terhadap alam. Al-Qur'an dan Hadis memberikan pedoman untuk menjaga keseimbangan dan menghindari eksploitasi berlebihan, membentuk kerangka etis bagi kebijakan publik dan praktik yang berkelanjutan. Namun, penelitian ini juga mengidentifikasi tantangan dalam implementasinya, seperti perbedaan penafsiran serta hambatan politik dan ekonomi di negara-negara mayoritas Muslim. Oleh karena itu, pendekatan holistik yang melibatkan pendidikan, hukum, dan kebijakan publik diperlukan agar ajaran Islam*

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*tentang pelestarian lingkungan dapat diimplementasikan secara efektif. Sebagai kesimpulan, konsep Khilafah dan Amanah tidak hanya relevan secara teologis, tetapi juga praktis, menjadikannya landasan kuat untuk pelestarian lingkungan yang berkelanjutan.*

**Kata Kunci:** *Islam, Lingkungan, Al-Qur'an, Hadis*

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## INTRODUCTION

The world is currently facing critical environmental challenges, including climate change, air pollution, deforestation, and the loss of biodiversity. These challenges are interrelated and exacerbate the condition of global ecosystems and human quality of life. According to the Global Carbon Project (2023), global carbon dioxide emissions from fossil fuel combustion and industrial activities reached 366 billion tons in 2022, an increase of 0.8% from the previous year. (Friedlingstein et al., 2023) This data indicates that despite increased global awareness of climate change issues, efforts made so far need to be made to halt the pace of climate change, which increasingly threatens global environmental stability.

This environmental crisis is also reflected in the drastic decline in wildlife populations worldwide. The World Wildlife Fund (WWF) 2022 reported that global wildlife populations have decreased by an average of 69% since 1970, mainly due to habitat loss, overexploitation of natural resources, and the impact of climate change. (*The 2022 Living Planet Report*, n.d.) This decline in biodiversity not only threatens specific species but also disrupts crucial ecosystem functions essential for human survival, such as plant pollination, water cycle regulation, and carbon storage.

Air pollution is another serious health threat, with the World Health Organization (WHO) reporting in 2021 that about 99% of the global population in 2021 breathed air that did not meet WHO quality standards. This condition contributes to more than 7 million premature deaths each year from diseases related to air pollution, such as heart disease, stroke, lung cancer, and chronic respiratory diseases. (*Ambient (Outdoor) Air Pollution*, n.d.) Air pollution not only endangers physical health but also affects cognitive development and mental well-being in communities.

Furthermore, climate change is projected to worsen the frequency and intensity of natural disasters. The Intergovernmental Panel on Climate Change (IPCC 2022) predicts that the world will experience a global average temperature rise of 1.5°C in the coming decades if significant mitigation actions are not taken. This temperature increase is expected to heighten the occurrence of natural disasters such as floods, droughts, and tropical storms, leading to infrastructure damage, food crises, and large-scale population displacement. (Intergovernmental Panel On Climate Change (IPCC), 2023, pp. 1047–1050)

In this context, religion plays an important role in shaping people's views and behaviors towards the environment. Religious teachings often serve as a strong moral guide for many people, including how they treat nature and natural resources. Begum et al. (2021), in their research, revealed that religion-based environmental moral education has a significant positive influence on pro-environmental behavior moderated by the individual's

level of religiosity. This study highlights that moral education driven by religious values can strengthen individual commitment to environmental conservation. (Begum et al., 2021, p. 6)

Furthermore, Eom et al. (2020) found that religiosity moderates the relationship between environmental beliefs and support for pro-environmental actions. The study shows that individuals who believe in divine control over everything tend to show lower support for pro-environmental actions, even if they have strong beliefs about the importance of protecting the environment. These findings suggest that beliefs about divine control can reduce personal responsibility for acting to preserve the environment. (Eom et al., 2020, p. 896)

Islam contains many teachings related to human responsibility as caliphs on earth, which includes protecting and preserving the environment. This research is important to explore these concepts in greater depth so they can be interpreted and applied more relevantly in the context of modern environmental challenges. For example, the concepts of *Khilafah* (leadership) and *Amanah* (responsibility) in Islam provide a strong theological foundation for Muslims to actively participate in maintaining the balance of nature and preventing environmental damage. By examining these concepts, this study seeks to provide a clearer understanding of how Islamic teachings can serve as a moral and ethical foundation in efforts to preserve the environment.

## RESEARCH METHODS

This research adopts a conceptual analysis method focused on literature studies, with the sacred texts of Islam, the Qur'an and Hadith, as the primary sources. This method was chosen due to its relevance to the research objectives, which are to study and interpret the concepts of the environment as taught in the Qur'an and Hadith and to understand the relevance of these teachings in the modern context related to environmental issues. A qualitative approach was used in this study, where text analysis is the primary method. (Creswell, 2014, pp. 239–243)

This study involves identifying, selecting, and interpreting Qur'anic verses and Hadiths relevant to the theme of the environment. Data collection techniques were carried out through an in-depth literature review, using various classical and contemporary interpretations as secondary data to provide context and enrich the interpretation of these texts. This technique allows for a deeper understanding of how these concepts have been understood in the Islamic tradition and how they can be applied in the modern context. (Krippendorff, 2004, pp. 83–97)

To analyze the data obtained, this study used content analysis techniques. This technique was used to identify and categorize the main themes related to the environment in Islam, allowing the researcher to explore a deeper understanding of how these concepts can be applied in addressing the current environmental challenges. (Bowen, 2009, pp. 27–40)

## DISCUSSION

### The Concept of *Khilafah* and *Amanah* in Islamic Doctrine

The concepts of *Khilafah* and *Amanah* are two fundamental pillars in Islamic doctrine with significant implications for the role and responsibility of humans as Allah's representatives on earth. *Khilafah*, as explained in various theological sources, refers to the position of humans as leaders on earth, entrusted to maintain, manage, and preserve the balance of the universe according to Allah's commands. This role requires humans to implement Allah's laws justly and wisely and to ensure the welfare of all creatures on earth. (Rahim, 2012, pp. 19–53) In the Qur'an, humans are appointed as caliphs on earth with the primary mandate to maintain balance and justice in the management of natural resources, as reflected in Surah Al-Baqarah 2:30:

وَنَحْنُ الدِّمَاءُ وَيَسْفِكُ فِيهَا يَافِسُ مَنْ فِيهَا أَتَجْعَلُ قَالُوا خَلِيفَةً الْأَرْضِ فِي جَاعِلٌ لِلْمَلَكَةِ الَّتِي رَبُّكَ قَالَ وَإِذْ تَعْلَمُونَ لَا مَا أَعْلَمُ لِي قَالَ لَكَ وَنُقِدِّسُ بِحَمْدِكَ نُسَبِّحُ

*"And when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'"*

*Amanah*, on the other hand, is a concept closely related to the moral and spiritual responsibility given by Allah to humans. This Trust includes not only material aspects such as wealth but also the responsibility to carry out tasks with integrity and honesty according to Sharia law. In this context, *Amanah* underscores the importance of ethical commitment in every aspect of life, from the use of natural resources to social and political relations. (Shuhari et al., 2019, p. 1) The Qur'an describes it as a heavy responsibility that only humans dared to bear, as mentioned in Surah Al-Ahzab 33:72:

وَحَمَلَهَا مِنْهَا وَاشْفَقْنَ يَحْمِلْنَهَا أَنْ فَايَبْنَ وَالْجِبَالِ وَالْأَرْضِ السَّمَوَاتِ عَلَى الْأَمَانَةِ عَرَضْنَا إِنَّا جَهُولًا ظَلُومًا كَانَ إِنَّهُ الْإِنْسَانُ

*"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant."*

From an ethical perspective, *Amanah* requires every Muslim individual to fulfill their duties with full responsibility, both in religious and social contexts, including in preserving the environment. *Amanah* is not just an individual obligation but also includes the collective responsibility of Muslims to preserve Allah's creation in a just and sustainable manner. (Kamali, 2012, pp. 68–83) According to Al-Mawardi in his work "*Al-Ahkam As-Sultaniyyah*," the role of a caliph is to enforce Allah's law, protect religion, and ensure the welfare of society. (Mawardi, 2018, pp. 29–31)

These tasks must be carried out with justice and wisdom according to the principles established by Islamic law. Additionally, Sayyid Qutb in "*Fi Zilal al-Qur'an*" emphasizes the

importance of the concept of *Khilafah* as the foundation for a just and sustainable Islamic political and social system. Qutb argues that a caliph is not only responsible to his people but also to Allah, who demands him to rule justly and apply Sharia comprehensively.(Qutb, 1999, pp. 128–135)

## **Qur'anic Verses on the Environment**

The Qur'an, as the holy book of Islam, provides deep guidance on the relationship between humans and the environment. Several verses in the Qur'an emphasize the importance of maintaining the balance of nature and the responsibility of humans as caliphs on earth. Interpretations and views from contemporary scholars and academics offer deeper insights into how these verses are relevant to modern environmental challenges.

### **1. Surah Al-Baqarah (2): 164**

يَنْفَعُ بِمَا لُبَّخْرٍ فِي تَجْرِي أَلْتِي وَ أَلْفَلْكَ وَ النَّهَارِ أَلْيَلِ وَ أَخْتَلَفِ وَ أَلْأَرْضِ أَلْسَمُوتِ خَلْقِ فِي إِنْ  
دَابَّةَ كَلِّ مِنْ فِيهَا وَبَتَّ مَوْتِيهَا بَعْدَ أَلْأَرْضِ بِهِ فَأَحْيَا مَاءً مِنْ أَلْسَمَاءِ مِنْ أَللَّهِ أَنْزَلَ وَمَا أَلنَّاسَ  
يَعْقِلُونَ لَقَوْمٍ لَاءِ أَيْتِ وَ أَلْأَرْضِ أَلْسَمَاءِ بَيْنَ أَلْمُسَخَّرِ وَ أَلْسَحَابِ أَلرِّيْحِ وَ تَصْرِيْفِ

*"Indeed, in the creation of the heavens and the earth, the alternation of the night and the day, the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who reason."*

This verse deeply highlights the signs of Allah's greatness and power, reflected in the creation of the universe. The universe, with all its complexity and beauty, is a clear manifestation of Allah's wisdom and power. This verse invites humans to reflect on natural phenomena such as the alternation of night and day, the movement of ships at sea, the rain that revives the earth, and the winds and clouds controlled by Allah. Each of these elements not only demonstrates Allah's greatness but also contains profound lessons about human dependence on nature and the need to maintain its balance.

Al-Qurtubi, one of the most respected classical tafsir, interprets this verse as an important reminder for humanity. Al-Qurtubi emphasizes that the universe is a clear and undeniable sign of Allah's power. These signs serve not only as evidence of Allah's existence and oneness but also as a warning that humans should treat nature wisely. According to Al-Qurtubi, humans are entrusted with the responsibility of maintaining the balance of the ecosystem that Allah has created perfectly. He reminds us that neglecting these signs, whether through excessive exploitation or failure to protect nature, is a form of ingratitude and a violation of the Trust that Allah has given to humanity.(Qurtubī, 1999, pp. 512–515)

Tian Khusni Akbar and Mhd. Lailan Arqam, in their research, expands this understanding by highlighting the role of humans as caliphs on earth, an important concept in Islam that places humans as leaders and protectors of nature. From this perspective, humans not only have the right to utilize natural resources but also the obligation to manage them responsibly. Additionally, this study emphasizes that humans must always consider that Allah has provided abundant natural resources and a balanced environment and manage them in a way that does not harm or damage nature. They argue that responsible management of natural resources is not merely an ethical choice but also a religious obligation entrusted by Allah. (Akbar & Arqam, 2021, pp. 25–34)

## 2. *Surah Al-A'raf (7): 31*

الْمُسْرِفِينَ يُحِبُّ لَا إِنَّهُ ۖ تَسْرِفُونَ وَلَا أَتَشْرَبُونَ وَكُلُوا مَسْجِدِ كُلِّ عِنْدَ زِينَتِكُمْ خُذُوا أَعْنَامَ بَنِي

*"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."*

This verse contains important teachings about *Israf* (the prohibition of excess). This principle is not only relevant to individual consumption behavior but also has broad implications for the management of natural resources and environmental sustainability. This verse emphasizes that wasteful behavior, whether in food consumption or the use of other natural resources, is contrary to the principles taught by Islam.

Tafsir Ibn Kathir explains that this verse provides a clear warning to humanity not to fall into excessive and consumptive living patterns. Excessive behavior, whether in individual or community contexts, can lead to an imbalance in the ecosystem and disrupt the harmony that Allah has created in the universe. Therefore, this verse not only highlights the importance of moderation in eating and drinking but also teaches that humans should avoid all forms of excess that can damage the balance of nature and social life. (Kathir, 2011, pp. 339–340)

Furthermore, Ibn Kathir links the concept of *Israf* to the management of natural resources, where he emphasizes that Islam teaches the importance of maintaining balance in the use of resources. Waste or excessive exploitation, according to Ibn Kathir, is an action that is not only disliked by Allah but also has serious consequences for environmental sustainability. This is because every human action towards nature has broad impacts that can disrupt the balance of ecosystems if not managed wisely. (Kathir, 2011, pp. 341–342)

In the modern context, the principle of *Israf* is highly relevant to the environmental challenges we face today, such as climate change, deforestation, and water crises. B. Aboul-Enein argues that the Qur'anic teachings on moderation and balance are crucial in environmental health education and sustainable behavior. Additionally, Aboul-Enein highlights that Islamic teachings, which include the

prohibition of *Israf*, play an important role in promoting more responsible behavior towards the environment, ultimately supporting global efforts to achieve sustainability. (Aboul-Enein, 2018, pp. 22–31)

### 3. *Surah Ar-Rum (30): 41*

يَرْجِعُونَ لَعَلَّهُمْ عَمِلُوا الَّذِي بَعْضَ لِيُذِيقَهُمُ النَّاسِ آيَاتِي كَسَبَتْ بِمَا وَالْبَحْرِ الْبَرِّ فِي الْفَسَادِ ظَهَرَ

"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]."

This verse explicitly links environmental destruction, both on land and at sea, with irresponsible human behavior. In this context, the Qur'an reminds us that the damage occurring in nature is a direct consequence of human actions that exceed limits, actions that do not conform to the principles established by Allah. This verse not only serves as a theological warning but also has broad practical implications for conservation and environmental preservation efforts.

Tafsir Al-Mawardi in *Al-Nukat wal-Uyun* provides a more detailed explanation of this verse. Al-Mawardi states that the destruction mentioned in this verse is the result of uncontrolled exploitation of natural resources. This exploitation, according to him, includes various forms of human activities that damage, such as deforestation without reforestation, water and air pollution, and neglecting the balance of ecosystems that Allah has created perfectly. Al-Mawardi also emphasizes that this destruction is not only physical damage to the environment but also includes moral and spiritual damage that occurs when humans violate Allah's laws and act arbitrarily towards nature. (Māwardī, 1992, pp. 211–212)

Furthermore, Al-Mawardi links this verse to the concept of *Fasad*, which, in the context of the Qur'an, refers to all forms of damage and imbalance caused by human actions that violate Allah's commands. This concept includes not only physical environmental damage but also disruptions to social and moral order. In this regard, Al-Mawardi reminds us that the damage that occurs is part of Allah's test for humanity so that they feel the consequences of their actions and return to the right path by correcting their behavior towards nature and other living beings. (Māwardī, 1992, p. 213)

Nur Adibah Mohidem and Z. Hashim, in their study, note that these verses cover various important topics such as the impact of climate change, biodiversity conservation, and water resource management. This study emphasizes that the Qur'an provides a strong ethical and moral foundation to support environmental sustainability by emphasizing that human actions towards nature must always be based on principles of balance and responsibility to Allah. (Mohidem & Hashim, 2023, pp. 4–6)

## Hadiths on the Environment

In addition to the Qur'an, the Hadiths of the Prophet Muhammad (SAW) play an important role in shaping Islamic views on the environment. These Hadiths not only reflect the ethical and moral values in Islam but also provide practical guidance that is highly relevant for addressing environmental challenges in the modern context. Below are some Hadiths related to environmental protection and preservation.

فَلْيَعْرِسْهَا يَعْرِسَهَا حَتَّى تَقُومَ لِأَنْ اسْتَطَاعَ فَإِنْ فَسِيلَةٌ أَحَدَكُمْ يَدٍ فِي وَ السَّاعَةَ قَامَتْ إِنْ

*"If the Hour (of the Day of Judgment) is about to be established and one of you was holding a palm shoot, let him plant it."* (Hadith narrated by Ahmad). (Imam Ahmad, 2007, p. 183)

This Hadith emphasizes the importance of proactive actions in protecting and preserving the environment, even in seemingly unfavorable situations. Its main message is the importance of contributing to the survival and welfare of future generations, in line with modern sustainability principles.

صدقة بو لو كان إال دابة أو إنسان منو فأكل غرسا غرس مسلم من ما

*"Whoever plants a tree, and then humans, birds, or animals eat from it, it will be considered as charity for him."* (Hadith narrated by Bukhari). (An-Nawawi, 2015, p. 502)

This Hadith teaches that planting trees is an act of worship, as the tree will continue to provide benefits to other living beings. This reflects Islamic teachings that encourage the *preservation* of the environment and support the lives of other creatures. This action is considered a continuous charity (*Sadaqah Jariyah*) whose rewards continue to flow as long as the tree benefits living beings. The message of this Hadith aligns with the principle of sustainability, which is currently a global focus.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ ابْنِ جُرَيْجٍ عَنْ عُمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْشٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ سئلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ هَذَا الْحَدِيثُ مُخْتَصَرٌ يَعْنِي مَنْ قَطَعَ سِدْرَةً فِي فَلَاةٍ يَسْتَنْظِلُ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَيْبًا وَظُلْمًا بَعِيرٌ حَقٌّ يَكُونُ لَهُ فِيهَا صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَسَلْمَةُ يَعْنِي ابْنَ شَيْبَةَ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ عُمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ رَجُلٍ مِنْ ثَقِيفٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ

*"Telah menceritakan kepada kami [Nashr bin Ali] berkata: telah mengabarkan kepada kami [Abu Usamah] dari [Ibnu Juraij] dari [Utsman bin Abu Sulaiman] dari [Sa'id bin Muhammad bin Jubair bin Muth'im] dari [Abdullah bin Hubsyi] ia berkata: Rasulullah shallallahu 'alaihi wa sallam bersabda: "Barangsiapa menebang pohon bidara maka Allah akan membenamkan kepalanya dalam api neraka." Abu Dawud pernah ditanya tentang hadits tersebut, lalu ia menjawab: "Secara ringkas, makna*



*hadits ini adalah bahwa barangsiapa menebang pohon bidara di padang bidara dengan sia-sia dan dhalim, padahal itu adalah tempat untuk berteduh para musafir dan hewan-hewan ternak, maka Allah akan membenamkan kepalanya di neraka." Telah menceritakan kepada kami [Makhlad bin Khalid] dan [Salamah] -maksudnya Salamah bin Syabib- keduanya berkata: telah menceritakan kepada kami [Abdurrazaq] berkata: telah mengabarkan kepada kami [Ma'mar] dari [Utsman bin Abu Sulaiman] dari [seorang laki-laki penduduk Tsaqif] dari [Urwah bin Az Zubair] dan ia memarfukannya kepada Nabi shallallahu 'alaihi wa sallam seperti hadits tersebut." (Hadits Riwayat Abu Dawud). (An-Nawawi, 2015, p. 110)*

This Hadith demonstrates a strict prohibition against the destruction of nature, particularly the cutting down of trees without valid reasons. The Sidr tree, mentioned in this Hadith, grows in arid areas and is known as an important plant in the desert ecosystem. This prohibition reflects the importance of preserving limited natural resources and maintaining ecosystem balance. Contemporary Islamic scholars such as Seyyed Hossein Nasr reinforce this understanding by emphasizing that Islam always teaches balance (*Mizan*) and the responsibility of humans as Allah's caliphs on earth. Nasr argues that the Hadiths of the Prophet contain ecological messages that are highly relevant in efforts to protect the environment. According to him, actions such as planting trees, as recommended in the Hadith, are manifestations of Islam's commitment to environmental preservation and sustainability. (Nasr, 2007, pp. 29–31)

One study supporting this view is research by M. Sayem (2022), which highlights Nasr's ecotheological approach and how these views can be applied to address environmental issues in Bangladesh. In his research, Sayem shows that Nasr's thoughts on the relationship between humans and nature can be an effective tool in educating society about the importance of maintaining ecosystem balance as part of their religious obligations. (Sayem, 2022, pp. 230–233)

Toshihiko Izutsu, an expert in Islamic philosophy, also highlights the Prophet's Hadiths in teaching a harmonious relationship between humans and nature. Izutsu explains that in Islam, nature is not merely seen as an object that can be exploited but as signs (*Ayat*) that demonstrate Allah's greatness. Izutsu explains that in the Islamic perspective, every element of nature, whether trees, rivers, animals, or land, has intrinsic value as part of Allah's magnificent creation. (Izutsu, 2002, pp. 137–138) Nature is a manifestation of divine wisdom, and therefore, humans do not have absolute rights to treat nature arbitrarily. Instead, humans are entrusted with the responsibility to protect and preserve nature as a form of devotion to Allah. (Kolářček, 2020, pp. 221–248)

### **Relevance of Qur'anic and Hadith Concepts on the Environment in the Modern Context**

The Qur'anic and Hadith concepts on the environment have profound relevance in the modern context, especially in providing an ethical and spiritual foundation for environmental conservation efforts. Islamic teachings not only offer moral guidance for individuals in living ethically but also offer a comprehensive framework for sustainable

environmental management. In this regard, Islamic principles play an important role in shaping public policy, education systems, and daily practices oriented towards environmental sustainability.

By integrating these teachings, Muslims have great potential to contribute significantly to addressing global environmental challenges and ensuring the sustainability of the earth as a habitable place for future generations. The environmental ethics theory proposed by Seyyed Hossein Nasr serves as one of the foundations that reinforce the relevance of this concept. Nasr argues that the current global environmental crisis is not only ecological but also a spiritual crisis. In his view, environmental degradation occurs due to the loss of human awareness of the sacredness of nature as Allah's creation. Therefore, Nasr emphasizes the importance of restoring the spiritual relationship between humans and nature in line with Islamic teachings on human responsibility as caliphs on earth. (Nasr, 1996, pp. 89–95)

However, despite the great potential for integrating Qur'anic and Hadith concepts into the environment in the modern context, several limitations need to be considered. One of the main limitations is the variation in the interpretation of these teachings, which can result in differences in the application of environmental policies and practices in various Muslim countries. These interpretive variations are often influenced by diverse cultural, social, and political factors in each country. For example, the implementation of the principles of *Khilafah* and *Amanah* in natural resource management may vary from one country to another, depending on how these concepts are understood and applied in the local context.

Moreover, political and economic challenges often need to be addressed for the effective implementation of Islamic teachings on environmental preservation. Countries under high economic pressure may need help in adopting strict environmental policies, even though Islamic teachings emphasize the importance of maintaining the balance of nature. Therefore, a more holistic approach is needed in integrating Islamic teachings with environmental conservation efforts. This approach should not only rely on religious teachings but also involve education, law, and policies that support sustainable environmental preservation. (al-Dīn, 2000, pp. 68–83)

Islam-based environmental education can play an important role in shaping ecological awareness from an early age. Through education, Islamic values of moderation, responsibility, and balance can be instilled in the younger generation so they grow up to be individuals who are aware of the importance of preserving the environment. For example, research by Basir Ahmad Nadi (2023) shows that Islamic teachings on environmental conservation have the potential to provide practical guidance in efforts to preserve nature in the modern era, emphasizing the importance of moderation and balance in human interactions with nature. (Nadi, 2023, pp. 23–27)

A study by Labeeb Ahmed Bsoul and his colleagues (2022) provides important insights into how sustainability principles embedded in Islamic teachings can be adapted and integrated into modern environmental policies. According to Bsoul et al., Islamic

principles such as responsible management of natural resources and protection of all living beings can form a strong ethical foundation for public policies aimed at maintaining ecosystem balance. This study shows that when public policies are based on Islamic values, it not only encourages legal compliance but also creates a deep moral responsibility among Muslim communities, who feel that environmental preservation is an integral part of worship and obedience to Allah. (Bsoul et al., 2022, pp. 5–10)

Overall, integrating Islamic principles into public policies is a strategic step that can strengthen environmental conservation efforts. Such policies not only create more effective regulations but also shape a stronger public awareness and commitment to protecting the environment as part of their spiritual obligations. Thus, public policies aligned with Islamic teachings can play an important role in supporting environmental sustainability both at the local and global levels.

## **CONCLUSION**

This study affirms that the concepts of *Khilafah* and *Amanah* in Islamic teachings are highly relevant in the context of modern environmental conservation. *Khilafah*, which places humans as Allah's representatives on earth, requires humans to act as responsible stewards, maintaining the balance of nature and ensuring the sustainability of ecosystems. In this regard, *Amanah* serves as a moral and spiritual foundation that emphasizes human responsibility not only towards fellow humans but also towards nature as Allah's creation. The Qur'an and Hadith provide clear guidelines on the need to maintain balance and avoid excessive exploitation, reflected in various relevant verses and Hadiths. In the modern context, these teachings offer a strong ethical and spiritual framework for shaping public policies and daily practices oriented toward environmental sustainability. Integrating Islamic values into public policies can enhance ecological awareness at the broader community level and create a deep moral commitment to protecting the environment as part of worship to Allah. However, this study also identifies challenges in implementing these concepts in various Muslim countries. Interpretive variations and political and economic challenges often hinder the application of environmental policies that align with Islamic principles. Therefore, a holistic approach encompassing education, law, and public policy is needed to ensure that Islamic teachings on environmental preservation can be effectively and sustainably implemented. Integrating Islamic principles into environmental conservation policies and practices has the potential to support local environmental conservation efforts and contribute significantly to global efforts to address the environmental crisis. Thus, the concepts of *Khilafah* and *Amanah* are not only theologically relevant but also practical in the modern context, making them a strong foundation for sustainable environmental conservation.

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