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**Islamic Perspective And The Public Awareness In
Protecting Of Environment**

Muhajirin Ansori Situmorang

Universitas Muslim Nusantara Al Washliyah, Indonesia

ABSTRACT

In modern lifestyle in this era ,the environmental problems are still an unresolved issue. Nowadays, there are still few humans who care about efforts to protect and preserve the environment. The Humans as thinking beings should be able to implement their behavior in accordance with religious guidance in preserving the environment. Not only taking advantage of the availability of nature, but also being able to manage it as a mandate from God. The aim of this research is to provide a general description and concept of ecological responsibility in an Islamic perspective that refers to its sources, namely the quran and Hadith. As well as providing data on how the current public awareness in maintaining and preserving the environment. In the Quran, it is explicitly stated that humans have ecological responsibilities. Because the creation of humans in the concept of the quran is as Khalifah on earth, which means the role, duties and responsibilities of humans in managing the earth as a place of life. It is not only Islam that teaches about environmental care. But all religions emphasize ethics towards the environment. One of the biggest factors in the lack of public concern in preserving the environment is the lack of knowledge in ecology, both its roles and responsibilities, as well as the concept of management and its impact.

Ecological Responsibility, Islamic Perspective, Protecting Environment

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muhajirinansori@umnaw.ac.id

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INTRODUCTION

Environmental issues are still a serious problem. Human (community) awareness and concern for the environment is still low. This results in polluted and threatened environmental sustainability. The impact of this problem not only returns to the community itself, but also all living things in the environment. Much of the environmental damage that occurs is caused by the actions of humans themselves. This has been explained in the Quran that the destruction of nature is caused by human actions. It is found in surah ar-Rum verse 41:

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

It means :

"*Meaning: There is destruction on land and in the sea due to the deeds of men. (Allah has made them taste some of the consequences of their deeds so that they may return to the right path.*"

The Quran explicitly states about environmental degradation by using the word *Fasad* which is the opposite of the word *salah* which means "useful or beneficial". *Fasad* itself means "something out of balance". The scope of its meaning refers to the soul, the body, and everything that can deviate from the proper balance.[1] The Qur'an and hadith clearly provide guidance in protecting and preserving the environment, but it is ironic that humans never want to evaluate what has happened to the existing environmental damage. Human behavior still does not think about the impact that will occur when polluting the environment.

Humans who live on this earth have a role and responsibility towards the surrounding environment. Not only being able to enjoy all the natural facilities that Allah swt provides, but being able to manage, maintain and preserve them. The benefits of preserving nature will return to humans themselves to fulfill their needs in life. This paper will explain the roles and responsibilities and efforts in ecological problems in an Islamic perspective based on the Qur'an and Hadith.

RESEARCH METHOD

This research is a type of qualitative research using the *library research* method. Namely by studying, exploring, and quoting or referring to a number of theories and concepts from the literature used. The type of data in this study is a general concept. Data - data obtained from two sources of literature, namely the first primary source taken from the Al-Quran, Hadith and the explanation of the scholars about it. Second, secondary sources are taken from books related to ecology in an Islamic perspective, journals, and other supporting books. From the data that has been obtained, it is then analyzed using content analysis (*content analysis*). This analysis is used in order to dig deeper and obtain an accurate understanding.

RESULT AND DISCUSSION

The ecological Responsibility from an Islamic Perspective

1. Ecological terms and the command to preserve the environment in the Quran

Ecology is linguistically derived from the Greek "*oikos*" which means "household" and "*logos*" which is science. So ecology can be interpreted as a

science that discusses the order of living things in their environment.[2] In the large Indonesian dictionary ecology is the study of interactions between living things and other living things in their environment.[3] From the above definition, it can be concluded that several terms in ecology are the order of living things, the interaction of living things in their environment, and the interaction of living things with other living things.

The Quran contains more than 750 verses about nature. 14 surah names correspond to the names of animals and some specific events, including surah al-Baqarah (cow), *ar-Ra'ad* (thunder), *an-Nahl* (bee), *an-Naml* (ant), *al-Lail* (night) *as-Sham* (Sun) and others.[4] Although the Quran is not a book of science, it contains many references to science concepts and natural phenomena. Including the names of the suras above are part of the environment. This shows that the Quran not only discusses the relationship between the servant and his Lord, but also examines the relationship between fellow humans, and the relationship between fellow creatures.

The term ecology or environment is mentioned in several terms in the Quran, namely *al-'alamin* (all nature), *al-Bi'ah* (environment), *al-Insan* (human), *al-Ard* (earth), *as - sama* (sky), *al-Buruj* (stars), *al-Ma* (water), *jabal* (mountain). In *al-Mu'jam al-Mufahras Li alfazh al-Quran al-Karim* by Muhammad Fuad 'Abd al-Baqi, the word *al-'alamin* is mentioned 74 times.[5] The meaning contained in the word *al-'alamin* not only refers to humans, but includes all creatures.

Then the word *al-bi'ah* is mentioned in the Quran 18 times which means one of them is the environment, as a place of life for creatures, especially humans.[6] The word *al-bi'ah* comes from the word "*ba'a-yabi'u-bi'ah*" which means "returning, occupying territory, living space, and environment". Of the 18 verses listed in the Quran, there are six verses directly meaning the environment as a place of life. among them "(QS.*al-'Imran* : 21, QS. *al-A'raf* : 74; QS. Yunus : 93; QS. Yusuf : 56; QS. *an-Nahl* : 41, and QS. *al-'Ankabut* : 58)".

Humans as a species living in this environment are repeated 90 times in the Quran. Specifically, the word *al-Insan* is repeated 65 times, the word *al-Ins* 18 times, the word *unas* 5 times, and the words *anasiy* and *insiyya* are repeated once each.[7] Some scholars of tafsir say that the word *al-Insan* or *al-Nas* is taken from the word *uns* which means "happy or harmonious". So the nature of human beings is actually to always establish good relationships between fellow living things or called *hablum minal 'alam* (human relations with nature). The creation of humans is equipped with various potentials. The greatest potential is an intelligent mind and becomes a differentiator from other creatures. So the Quran mentions that the creation of man carries the main mission, namely his ability to

become a *caliph* on this earth. This task means that as a human being has a mandate that is obliged to maintain, preserve and prosper the earth." [8]

Earth as a place for living things is called in the language of the Koran *al-ard*, repeated in the Koran 461 times. [9] The word *al-ard* cannot all be generalized with the meaning of "earth", because in the Koran there is also used in the form of information on the creation of the universe with a solar system that has not been created in the form as it is today. Verses that have this meaning include "Q.S. *Hud* : 7, Q.S. *al-Anbiya'* : 30, Q.S. *al-Sajadah* : 4, Q.S. *Fussilat* : 9-12, and Q.S. *al-Talaq* : [10] In the word *al-ard* has at least two meanings, namely first, the earth's environment that has become a place and source of life for living things, especially humans. second, the earth's environment that is still in the process of creation. [11]

The sky in the Quran is commonly referred to by the word *al-Sama'* which is repeated in the Quran 387 times. [12] Linguistically *al-Sama'* comes from the word "*yasmu-summuw-sam'an*" which means to rise, sublimate, or something high. So experts say *al-Sama'* is the universe or space. In the Quran there are 19 mentions of the word *al-Sama'* along with the word *al-ard*. So the heavens and the earth and everything in between can be referred to as the universe." [13]

Furthermore, the term *al-buruj* is interpreted as a star repeated in the Quran 7 times. In language, it means "*qasr*" which is a palace and "*hisn*" which is a fortress. A palace or fortress is a building designed to appear on the surface of the earth. The meaning of *al-qasr* and *al-hisn* in the word *al-buruj* in the Quran is found in "Q.S. *al-Nisa'*: 78". Then the word *al-buruj* in "Q.S. *al-Hijr* : 16, Q.S. *al-Furqan* : 61, and Q.S. *al-Buruj* : 1" can be interpreted as stars or planets. It is not interpreted as the meaning of fortress or palace because the three suras indicate the existence in the sky." [14]

Water as the source of life in the Quran is called *ma'*. This word is repeated 63 times in the Quran. [15] Water is inseparable from the life of creatures and the creation itself contains water. So the meaning of *ma'* in general is the source of life for the life of living things, because the population of creatures can end when there is no water. the meaning of the word *ma'* in the Quran shows many things related to water. such as the word *al-anhar* (River), *al-bahr* (sea) and others. If calculated, the word *ma'* which shows the *ma'rifat* form is 21 times and the *nakirah* form is 41 times.

The next word for ecology in the Quran is mountain (*al-Jabal*) which is repeated 41 times. Mountains when viewed in Arabic are mentioned "ما ارتفع من" "الأرض إذا عظم وطال" which appears to rise from the earth and enlarge to a high level. [16] There are several forms of the word *al-Jabal* in the Quran, first the Quran mentions with the word *jibillan* in Q.S. *Yasin* : 62 and the second is called *al-jibillah*

in Q.S. *al-Syu'ara'* : 184. The rest of the word *al-Jabal* is in the form of *mufrad* and *plural*. [17]

From the various terms in the Quranic verses about ecology, it can be concluded that the Quranic explanation of the concept of the environment can be interpreted broadly, not only the order of human life as *caliphs* on earth, but also all living things or all species that live in their environment. Starting from living things found on earth, in space to outer space. So in the perspective of the Quran, it is clearly stated that humans have duties and obligations in maintaining and preserving nature or the environment. This obligation is a command from Allah swt as the Lord of the entire universe.

2. Environmental Conservation in Hadith

Ecological insights and efforts in maintaining or preserving the environment also exist in the Prophet's hadith. there are several Prophetic traditions in which there are commands to preserve the environment, including the following:

a. Hadith on the prohibition of polluting the environment

The awareness of each individual, group or community is very important in understanding and obeying the prohibition of polluting the environment. The Hadith below explains that the Prophet was so concerned and warned against destroying the environment:

حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ وَعُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ وَحَدِيثُهُ أَتَمُّ أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ قَالَ أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ حَدَّثَنِي حَبِوَةُ بْنُ شَرِيحٍ أَنَّ أَبَا سَعِيدٍ الْجُمَيْرِيَّ حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا الْمَلْعَانَ الثَّلَاثَةَ الْبَرَّازَ فِي الْمَوَارِدِ وَقَارِعَةَ الطَّرِيقِ وَالظِّلَّ

It Mean :

"*Mu'adz ibn Jabal reported that the Messenger of Allah (blessings and peace of Allah be upon him) said: Beware of three things: dirt at the source, dirt in the middle of the road and a shady place. (HR. Abu Daud)*"

b. Hadith that shows the command to keep the environment clean

The obligation to protect the environment is widely explained by the Prophet PBUH. to the slightest thing that can cause danger on the road is ordered to be removed such as removing thorns on the road. Likewise, the Prophet forbade disposing of desires out of place such as urinating in stagnant water. The following hadeeth of the Prophet on the above commands and prohibitions. The Prophet said:

It means :

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَنَّ أَبَانَ هِشَامَ بْنَ حَسَّانَ عَنْ وَاصِلِ بْنِ مَوْلَى أَبِي عُبَيْدَةَ عَنْ يَحْيَى بْنِ عَقِيلٍ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ أَبِي ذَرٍّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُرِضَتْ عَلَيَّ أُمَّتِي بِأَعْمَالِهَا حَسَنِيهَا وَسَيِّئِيهَا فَرَأَيْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُنْحَى عَنِ الطَّرِيقِ وَرَأَيْتُ فِي سَيِّئِ أَعْمَالِهَا النُّخَاعَةَ فِي الْمَسْجِدِ لَا تُدْفَنُ

It means :

"Abi Dar reported that the Prophet said: All the deeds of my Ummah are revealed to me, both good and bad. I found among the good deeds was the removal of a danger on the road. And I found among the bad deeds is blowing one's nose in the mosque and not cleaning it (Ibn Majah)."

The Prophet said:

قَالَ لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ

It means :

"None of you should urinate in still water that does not flow, then take a bath from it. (HR.Imam Bukhari)"

c. The hadith encourages cultivating or utilizing land and maintaining it

In preserving the environment, it is very important to pay attention to land that is empty or commonly referred to as dead land because it is not utilized. Islam strongly recommends reviving the land by planting trees or others that can be utilized. By reviving the land, it not only benefits the owner, but also others and keeps the environment sustainable. The Prophet said:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْعَبْدِ الْأَعْمَرِيُّ وَالْفُطَيْحِيُّ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْأَخْرَانِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

It means :

"Hadith from Anas r.a. he said: The Messenger of Allah S.a.w. said: A Muslim does not plant a tree or sow seed in the ground, and then a bird or man or animal eats some of it, but what is eaten is his charity. (HR Imam Bukhari)"

The Prophet also said:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ حَدَّثَنِي عَطَاءٌ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَتْ لِرَجَالٍ مِنَّا فُضُولٌ أَرْضِينَ فَقَالُوا نُوَاجِرُهَا بِالثُّلُثِ وَالرُّبْعِ وَالنِّصْفِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزِرْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ

It means :

" Hadith Jabir bin Abdullah r.a. he said: There were some of us who had a deposit of land. Then they said: We will rent the land (to cultivate it) with one-third of the produce, one-fourth and one-twelfth. The Messenger of Allah S.a.w. said: Whoever has land, let him cultivate it or give it to his brother (to utilize), then if he is reluctant, let him look after the land himself. (HR Imam Bukhori)."

The above Hadith explains that the Prophet Muhammad taught the importance of protecting the environment and preserving it. Nature and everything in it is a human responsibility that cannot be set aside. When the environment is not maintained and becomes damaged, humans and other living things will also be affected. So the above Hadith motivates and makes us realize that we as people should always protect and preserve the environment. Because humans have an important role in it. A scholar named Yusuf Qardhawi explained

as quoted by Nadjamuddin Ramly that anyone who commits an act that affects environmental damage, then he has polluted and damaged the substance of true diversity. In essence, these actions indirectly negate the purpose of human existence on earth[18].

Community Roles and Responsibilities in Maintaining and Preserving the Environment

In the process of creation, humans are given the greatest potential in the form of mind and heart that distinguishes themselves from other creatures. As well as other potentials such as physical completeness that serves to carry out his duties as a leader (*khalifah*) on earth. Of course, these functions and duties must be woven well according to Islamic concepts such as development, being able to maintain, and being able to manage the environment.[19] These duties and functions can be seen in the explanation of the Koran surah al-Baqarah verse 30 Allah swt said which means :

"Remember when your Lord said to the angels, I am going to make a caliph on the earth. they said: "Why do you intend to make on the earth one who will corrupt it and shed blood, while we praise you and purify you?" God said: "Surely I know what you do not know. (QS. al-Baqarah: 30)"

The word *khalifah* in the Quran is directed towards the meaning of community responsibility, namely responsibility and concern for the environment. *khalifah* has a strong link in ecological issues, especially in protecting and preserving the environment.[20] In the Quran, the word *khalifah* is mentioned in different forms. *Caliph* has three letters namely "*kha, la, and fa*" which means "to replace".[21] Then this word changes and develops into the meaning of "representative or leader". Thus if the word *khalifah* is connected directly to Allah, then the meaning indicates "Allah's representative" on this earth." [22]

Khalifah in the verse means that humans are mandated to protect and preserve the environment and be able to manage it. Sheikh Ali Jum'ah explained that in the Islamic perspective, there is a relationship between humans, nature and God. All three must be well maintained and run in balance. Humans are expected to be able to build these relationships by strengthening morals so that they have a high carrying capacity in building or preserving the environment. With a harmonious relationship between the two creatures, namely humans and nature, it produces perfection in serving God as a goal. This ultimate goal leads humans to have a clean soul and away from the nature or behavior of despicable, greedy and destructive.[23] This explanation is in accordance with the Quranic verse surah al-Mulk: 3, namely:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَاَرْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُوْرٍ

It means :

"Who has created the seven heavens in layers. You will not see in the creation of the Most Gracious Lord anything unequal. So look again and again, do you see anything unequal?"

The role of humans in preserving the environment includes what is in the surrounding environment. So it is an obligation for humans to pay attention to nature. This attention has a meaning of at least three things, namely: first, humans continue to learn with the surrounding nature so that they are able to develop their potential with science and technology in caring for nature. Second, humans are able to see the benefit side and third, humans are able to take good care of the surrounding nature." [24]

The Religion and public awareness in protecting the environment

The study of the environment is basically discussing between humans and nature how to interact and attitudes with it and the living things in it. It has become a common obligation and responsibility in maintaining and preserving the environment. starting from a small environment to a large environment in people's lives. But the fact is that until now very few people have awareness in protecting and preserving the environment. One of them is the problem of waste in the community that continues to grow. Environmental awareness really needs to be nurtured with a shared spirit to maintain, care for and preserve it." [25]

Fachrudin explained that there are several factors that influence the low level of public concern in protecting and preserving the environment, including [26]:

1) Ignorance factor

The low level of public understanding in protecting and preserving the environment greatly affects the level of public awareness and concern. In the end, the environment is neglected with all the damage in it. People are not able to think long about the impact they have on environmental sustainability. So that the mentality of the community takes many actions that do not pay attention to the good and bad for the environment.

2) Economic factors

People who have a low economy so that it is difficult to make ends meet have more potential to ignore the environment and even pollute the environment. With these economic difficulties, people no longer think about how to preserve the environment. The act of littering becomes the last resort when they cannot afford to pay the retribution for waste transportation.

3) Human factors

The human factor referred to here is human nature and behavior. Humans who function their intellectual potential will be able to choose between haq and bathil (right and wrong). If everyone has a human spirit and performs his function as a human being, then he will be able to do the right thing for the environment. vice versa when the human spirit is low, then what happens is to damage the environment.

4) Lifestyle factors

Modern life today cares very little about the environment. Modern lifestyles that do not support environmental sustainability will increasingly neglect their role in protecting and preserving the environment. Environmentally friendly lifestyles become very necessary so that environmental sustainability is maintained.

Public awareness can be seen or measured by the way waste is disposed of in the environment. This fact is comprehensive and is still a problem in Indonesia. Indonesian people in various regions generally still dispose of waste carelessly. Some throw garbage on the beach and river banks, even entering directly into the river by throwing it from the bridge. There are also those who throw garbage in the water flow ditches, causing flooding. In addition to these places, there is also garbage on the side of the road or on land that has not been utilized. This problem certainly has a serious impact on the environment, not only on the issue of natural disasters, but also on human health itself. In the Quran surah al-A'raf verse 56 mentioned the prohibition of polluting the environment:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

It means :

"Meaning: And do not make corruption in the earth, after Allah has made it right, and pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good."

The role of religion greatly influences human motivation and behavior in preserving the environment. By following religious guidance in behavior towards the environment, environmental sustainability will be maintained. As mentioned above, the concept of humans as *caliphs* has a role and responsibility in protecting and preserving the environment. Not only Islam teaches environmental care, but all religions emphasize good attitudes or behavior and concern for the environment.

CONCLUSION

Ecology or environment is mentioned in several terms in the Quran such as *al-'alamin* (all nature), *al-Bi'ah* (environment), *al-Insan* (human), *al-Ard* (earth), *as*

- *sama* (sky), *al-Buruj* (stars), *al-Ma* (water), *jabal* (mountain). Likewise, the Prophet's hadith clearly states both recommendations and prohibitions in behavior towards nature. So in the Islamic perspective it is clear that humans have duties and obligations in maintaining and preserving the environment. This obligation is a command from Allah swt as the Lord of the universe.

The role and duty of humans in managing the environment is found in the Quran. This can be seen from the creation of humans as *caliphs* on this earth. Of course, these functions and tasks must be able to be carried out as humans are created to have a lot of potential. One of them is the mind that is not owned by other creatures. This is what makes the difference so that humans not only have a strong relationship with the Creator, but also pay strong attention to the surrounding nature.

There are several factors that influence low human awareness of the environment, including ignorance of the importance of ecology, economic factors, humanitarian factors, and lifestyle factors. Until now, it can still be concluded that human awareness in protecting and preserving the environment is still low. As humans who have religious guidance, we should be able to behave and have good ethics towards the environment.

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