

## MITIGATING CLIMATE CHANGE IN QURANIC PERSPECTIVE (A STUDY OF THEMATIC INTERPRETATION IN A SCIENTIFIC APPROACH)

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### **Abstrak**

Penelitian ini bertujuan untuk mengungkap Mitigasi Perubahan Iklim dalam Perspektif Al-Qur'an. Untuk mengungkap makna mitigasi perubahan iklim dalam al-Qur'an, penulis menggunakan metode tafsir tematik dengan pendekatan saintifik untuk mengkaji ayat-ayat al-Qur'an yang berkaitan dengan apa saja yang menjadi faktor penyebab (fasad) dan bagaimana upaya-upaya dalam menanggulangi perubahan iklim. Penelitian ini merupakan penelitian kualitatif. Hasil penelitian ini mengungkapkan bahwa mitigasi atau upaya yang dapat dilakukan untuk mengatasi perubahan iklim adalah (1) meningkatkan keimanan dan ketakwaan kepada Allah swt. sehingga manusia dapat mengendalikan hawa nafsunya. Dengan kemampuan mengendalikan hawa nafsu, maka aktivitas manusia hanya ditujukan untuk memakmurkan, membendung kerusakan dan penganiayaan, serta meningkatkan kualitas hidup. (2) Meningkatkan kesadaran lingkungan, dan melakukan pengelolaan yang berkelanjutan.

**KataKunci:** Mitigasi, Perubahan Iklim, Perspektif Al-Qur'an.

**Abstract**

*The objective of this study is to reveal the Mitigation of Climate Change from the Perspective of the Qur'an. To demonstrate the meaning of climate change mitigation in the Qur'an, the author employs a thematic interpretation method with a scientific approach to study the verses of the Qur'an related to the causative factors (fasad) and efforts in overcoming climate change. This research is qualitative. The results of this study reveal that mitigation or efforts that can be made to overcome climate change are (1) increasing faith and piety in Allah, the almighty God, so that humans can control their lusts. With the ability to control lust, human activities are only intended to prosper, stem damage and persecution, and improve the quality of life. (2) Increasing environmental awareness and conducting sustainable management.*

**Keywords:** Mitigation, Climate Change, Qur'anic Perspective.

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## INTRODUCTION

Climate change is increasingly evident and threatens the sustainability of life on earth, ranging from increasing global temperatures, rising sea levels, to disruptions to food systems and human health. Therefore, climate change mitigation becomes very important because it has an increasingly real impact on the lives of humanity. A study shows that climate change not only impacts health but also socio-economic determinants. Physiological, social and environmental systems are all vulnerable to the impacts of climate change. The situation impacts human health; for example, 3.7 million people die each year from hunger, 1.9 million from diarrhoea, and 0.9 million from malaria.<sup>1</sup>

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<sup>1</sup> Ramlah Hartini Melo and Nur Aulia Rahmadani, 'Dampak Perubahan Iklim Terhadap Kesehatan Manusia', *Jurnal Penelitian Geografi (GeoJPG)*, 1.1 (2022), pp. 40–45 <<https://doi.org/10.34312/geojpg.v1i1.26522>>.

The increase in global warming caused by environmental degradation is a major factor in climate change.<sup>2</sup> This is unfortunate because humans and the universe are creations of Allah, the almighty God, that cannot stand alone, although they are basically two different concepts that need each other. Humans need the universe to live life, and nature needs humans to be cared for and preserved.<sup>3</sup> Nature that is preserved and maintained in a good balance will provide many benefits for human life. But the fact is that the current state of the Earth has suffered a lot of damage, which has caused natural disasters.

One of the phenomena of Earth damage that occurs is climate change. Climate change is one of the most threatening problems today. The threat of climate change has a large, real and detrimental impact on every aspect of human life, such as water conditions, habitat, forests, health, agriculture, and coastal areas.<sup>4</sup> Climate change is a condition characterised by changes in climate patterns in the world that result in erratic weather phenomena. The altitude of a place also has a strong effect on air temperature. There is a correlation between temperature changes and the altitude of a place. Where the increase in altitude causes the air temperature to

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<sup>2</sup> Alisya Afifah Maulidina Putri Abdilllah, Aulia Vani Rahmawati, and Ubaidillah Kamal, 'Perubahan Iklim Dan Krisis Lingkungan: Tantangan Hukum Dan Peran Masyarakat', *Depositi: Jurnal Publikasi Ilmu Hukum*, 2.2 (2024), pp. 364–75 <<https://doi.org/10.59581/deposisi.v2i2.3206>>.

<sup>3</sup> Mukono, *Analisis Kesehatan Lingkungan Akibat Pemanasan Global Dan Perubahan Iklim: Tinjauan Kesehatan Masyarakat* (Surabaya: Airlangga Universitas Press, 2018). h. 1.

<sup>4</sup> Handrix Chir Haryanto dan Sowanya Ardi, 'Perubahan Iklim, Siapa Yang Bertanggung Jawab?', *Ilmiah Psikologi*, 21.2 (2019). h. 51.

decrease, and the O<sub>2</sub> content becomes thinner. In addition, the place also affects the biophysics and reproduction of agricultural crops.<sup>5</sup>

The causes of climate change began before the Industrial Revolution in the mid-19th century. The Industrial Revolution is the use of machine power in production patterns, and no longer uses human labour. With the aim of achieving greater profits, because the use of machines is more efficient than the use of human labour. Since then, fossil fuels have been widely used without realising that the use of machines produces emissions from combustion, causing air pollution.<sup>6</sup> In addition, GHG (Greenhouse Gas) is also one of the causes of climate change. The presence of important greenhouse gases such as CO<sub>2</sub>, CH<sub>4</sub>, and NO<sub>2</sub>, however, in excessive amounts will cause global warming and severe, life-threatening climate change. Sea levels will rise, and this will negatively affect the lives of coastal communities.<sup>7</sup>

Various impacts caused by climate change require appropriate anticipation and mitigation measures. The importance of mitigation is to minimise the impact caused, especially to the community, as a basis (guideline) for development planning and to increase public knowledge in managing and reducing the impact/risk of natural disasters. Based on the background description above regarding climate change, which greatly impacts life, efforts are needed to overcome this. So that there is a balance and can create a safe, peaceful and prosperous life.

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<sup>5</sup>Khusnul Khotimah, dkk, 'Dampak Perubahan Iklim Terhadap Fenologi *Phaselus Vulgaris* Fakultas Biologi Universitas Jenderal Soedirman', *Bioma*, 24.1 (2022). h. 1.

<sup>6</sup> Mukono, *Analisis Kesehatan Lingkungan Akibat Pemanasan Global Dan Perubahan Iklim: Tinjauan Kesehatan Masyarakat*. h. 2.

<sup>7</sup> Mukono, *Analisis Kesehatan Lingkungan Akibat Pemanasan Global Dan Perubahan Iklim: Tinjauan Kesehatan Masyarakat*. h. 2.

This research applied a thematic method by collecting verses related to climate change, then analysing the factors that cause them and the terms used by using a scientific approach.<sup>8</sup>

## DISCUSSION

### A. ANALYSIS OF ENVIRONMENTAL DAMAGE VERSES & MITIGATION VERSES IN THE QUR'AN

#### 1. Classification and Analysis of Verses on Environmental Damage

The equivalent word related to climate change has not been found specifically by the author in the Qur'an. But if we look in more detail, climate change is one of the many natural disasters that occur on Earth.<sup>9</sup> Among the terms in the Qur'an that are directly related to environmental damage is the term *fasad*. The term *fasad* in the Qur'an is repeated 50 times. The word *Fasad* has various meanings among the scholars of tafsir. Al Maragi, for example, interprets the word *fasad* in his tafsir as خروج الشيء عن حد الاعتدال (storage of something from the limits of reasonableness).<sup>10</sup> In line with that, Al-Zamakhshari interpreted it as "the opposite of good" If goodness is the achievement of something right, then *fasad* is the achievement of something bad, so al Zamakshari, in explaining the meaning of the word *fasad* in QS. Al-Baqarah verse 11.<sup>11</sup>

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<sup>8</sup> S Rokim and R Triana, 'Tafsir Maudhui: Asas Dan Langkah Penelitian Tafsir Tematik', ... Ilmu Al-Qur'an Dan Tafsir, 2021 <<https://www.jurnal.staialhidayahbogor.ac.id/index.php/alt/article/view/2057>>.

<sup>9</sup> Muhammad Mukhtar Dj, 'Kerusakan Lingkungan Perspektif Al-Qur'an' (UIN Syarif Hidayatullah, 2010). h. 32.

<sup>10</sup> Ahmad Musthafa bin Mustafa bin Muhammad bin 'Abd al-Mun'im al-Maraghi, *Tafsir Al Maragi* (Dar Al-Kitab al- Ilmiyah, 2022).

<sup>11</sup> Abu al-Qasim Mahmud bin Umar Al-Zamakhshari., *Tafsir Al-Kasysyaf an Haqaiq Garwamid Al-Tanzil Wa 'Uyun Al-Aqawil Fi Wujuh Al-Ta'wil* (Dar al Hadis, 2010).

According to al-Isfahani, as quoted by M. Quraish Syihab that the word *al-fasad* means the imbalance of a thing, either more or less. This word is used to refer to anything, be it physical, mental or otherwise. Besides the word *fasad*, other terms that also mean damage are *halaka*, *sa'a* and *dammara*.<sup>12</sup>The term *fasad* in the Qur'an can be divided into several forms<sup>13</sup>:

a. Deviant and unhelpful behaviour

As explained in QS. Al-Baqarah/2: 11-12 states that the meaning of *fasad* does not mean destruction or damage to objects, but rather deviant behaviour, such as inciting the disbelievers to hostility and opposition to the Muslims. The term *fasad* here has three meanings, namely the description of sinful behaviour, the alliance between hypocrites and disbelievers, and the nature of hypocrisy. In addition to this, it is also found in QS. al-A'raf/7:56, where this verse shows the prohibition of doing damage or not beneficial in any form, both regarding behaviour, such as destroying, killing, polluting rivers, and others. Or concerning beliefs, such as polytheism, kufr, and all forms of disobedience.<sup>14</sup>

b. Neglect or indifference

In QS. Al-Baqarah/2: 220, this verse explains about treating orphans. In this verse, there is the term *mufsid* and the term *muslih*, meaning that Allah will still know how someone

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<sup>12</sup>M. Quraish Shihab, *Tafsir Al-Misbah (Pesan, Kesan Dan Keserasian Al-Qur'an)*, Jilid 11 (Jakarta: Lentera Hati, 2009). h. 84.

<sup>13</sup>Lajnah Pentashihan mushaf Al-Qur'an, *Pelestarian Lingkungan Hidup: Tafsir Al-Qur'an Tematik*, Vol. 4 (Jakarta: Badan Litbang dan Diklat Departemen Agama RI, 2009). h. 272.

<sup>14</sup> Lajnah Pentashihan mushaf Al-Qur'an.

treats orphans, whether it is with good treatment or bad treatment, and Allah will reward according to what they do.<sup>15</sup>

c. Disorganisation/clutter

As described in QS. Al-Anbiya'/21: 22, the term *fasad* here means irregular. This means that if there is a god other than Allah in the universe, it will be disordered. The solar system will also be messy and will collide with others, resulting in the destruction of the universe.<sup>16</sup>

d. Destructive behaviour

Explained in QS. Al-Naml/27: 34, the word *ifsad* here means to destroy anything that exists, whether objects or people, whether by burning, knocking down, or making them helpless and losing their glory, which is what kings do when they conquer a country.<sup>17</sup>

e. Environmental damage

As explained in QS. Al-Rum/30: 41, the meaning of the word *fasad* in this verse is about damage on land and in the sea due to human actions, including: floods, famine, water shortages, needless deaths, fires, drowning, injustice, misguided behaviours, crop failures, and economic crises.<sup>18</sup>

## 2. Classification and analysis of verses on mitigation (repair/ *islah* (إصلاح))

In preventing damage or disaster, the Quran offers the right way of mitigation, which in the language of the Quran is called *Islah*. The word *Islah*, *shaleh* (pious) is divided into four forms of derivation, namely *isim* (noun), *fi'il madi* (past verb), *fi'il mudari*

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<sup>15</sup> Lajnah Pentashihan mushaf Al-Qur'an.

<sup>16</sup> Lajnah Pentashihan mushaf Al-Qur'an.

<sup>17</sup> Lajnah Pentashihan mushaf Al-Qur'an.

<sup>18</sup> Lajnah Pentashihan mushaf Al-Qur'an.

(present verb), and *fi'il amr* (interjection). The *isim* (noun) form is the word *aslaha* (أَصْلَحَ) and *yuslihu* (يُصْلِحُ) *al-Sulh* (الْصُلْحُ) mentioned once time that meaning goodness.<sup>19</sup> The form of *fi'il madi*, namely, the word *salaha* (صَلَحَ) and *aslaha* (أَصْلَحَ) repeated eight times, means to have done goodness. Meanwhile, the form of *fi'il mudari* namely, the word *tuslihu* (تُصْلِحُوْ), mention one time only means you are doing or will do goodness, the word *yuslih* (يُصْلِحُ) repeated 3 times means you are doing or will do goodnees as well and the word *yuslihun* (يُصْلِحُوْنَ) repeated two times means they do goodness and the form of *fi'il amr* namely; the word *aslihu* (أُصْلِحْ) repeated four times means you do goodess (in interjection), the word *aslah* (أَصْلَحْ) repeated two times means do goodness.

In Lisan al-'Arabi dictionary, the word *salih* (صَالِح) has meanings including goodness (طَيِّب), good (ضِدُّ فَسَدٍ), a collection of goodness (الجمع صلحاء), someone who is pious (saleh) towards his group (رجل صالح في نفسه من قوم صلحاء), a good deed towards his behaviour and work (مُصْلِحٌ فِي أَعْمَالِهِ وَأُمُورِهِ), the opposite of corruption (أَصْلَحَ الشَّيْءُ), repairing something after it has been damaged (تَقْوِيْدُ الْإِفْسَادِ), repairing the people among them (تَصَالَةُ الْقَوْمِ بَيْنَهُمْ), peace (السلم). The root of the word piety refers to the same meaning, which is the opposite of corruption, so that piety is good deeds that are viewed by religion and humans.<sup>20</sup>

Tafsir scholars have a broad view of the word “ishlah” (إصلاح) in the Qur'an, which is generally interpreted as “repair”, ‘restoration’, “positive change”, or “reconciliation”. The word is used in a variety of contexts, ranging from self-improvement,

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<sup>19</sup> Dindin Moh Saepuddin, 'Iman Dan Amal Shaleh Dalam Al-Qur'an (Studi Kajian Semantik). h. 17.

<sup>20</sup> Muhammad bin Mukarram bin Ali bin Ahmad IBn Manzur, *Lisan Al Arab* (Dar al Maktab al Ilmiyah, 1990).



improvement of human relations to improvement of the state of society and the environment.

Al-Zamakhshari interprets *al-Islah* as the opposite of *al-fasad*. If *Al-Fasad* is something that comes out of its nature and its usefulness, then *al-Salah* is something that still exists in its nature and its usefulness. Thus, *al-Islah* for al-Zamakhshari restores something to its nature and usefulness. Lexically, the word *fasad* refers to a state of disharmony.<sup>21</sup> Islam is an attempt to restore something from ugliness, from discord to harmony, by adopting the term reform. Therefore, there are some factors causing climate change from a Qur'anic perspective.<sup>22</sup>

In general, there are two causes of environmental damage (LH), namely direct causes and indirect causes. Based on the descriptive explanation of the term *fasad* above, if it is in the form of *masdar* and stands alone, it indicates a damage that is *hissi* (physical), such as floods, air pollution, famine and so on, and if it is a *fi'il* (verb) or *Masdar* (infinitive) form but before it there is a *fi'il* sentence, it indicates damage that is non-physical (*ma'nawi*), such as polytheism, hypocrisy, disbelief, and others.<sup>23</sup>

Indirect causal factors are the main cause of environmental damage, meaning that damage to the ecosystem, in this case, humans do not play a role, for example, volcanic eruptions, earthquakes, tsunamis and others. While the direct causes are limited to human actions that are forced to exploit the environment excessively due to need, greed or lack of awareness of the

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<sup>21</sup> Al-Zamakhshari.

<sup>22</sup> Andi Ariani Hidayat, 'Al-Islah Perspektif Al-Qur'an', *PAPPASANG*, 3.2 (2021). h. 16-17.

<sup>23</sup> Lajnah Pentashih al-Qur'an.

importance of protecting the environment, such as illegal logging, littering, and others.<sup>24</sup>

Among the non-physical causal factors are:

a. *Tabzir*

There are only two verses in the Qur'an where it is mentioned consecutively, namely in QS. Al-Isra/17: 26-27. The word *tabzir* etymologically means wasting wealth and spending it extravagantly.<sup>25</sup> Affirmation that the attitude of *tabzir* only concerns the fulfilment of lust alone, not on the basis of wanting to give. Because the size of a lot and a little in this case, very proportional. What is clear, does not exceed the basic needs of his family, resulting in his own family life becoming miserable. Likewise, *tabzir* includes using the limbs to commit sin, cause damage on earth, and mislead others. Also included in *tabzir* is someone who has been blessed with sustenance, either in the form of wealth or position, but does not spend it in a way that is pleasing to Allah, the almighty God.<sup>26</sup>

b. *Israf*

The word *Israf* of all its variants is repeated 23 times in the Qur'an. According to al-Isfahani, *israf* is the attitude of exceeding limits in every action. Also included in *israf* is the attitude of exceeding limits in utilising the favours of Allah, as well as the attitude of exaggeration in worldly matters, even though it is halal. This kind of attitude is hated by Allah swt. because it has the potential to give birth to pride. The attitude of *israf* involves various things that can occur in the following aspects:

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<sup>24</sup> Lajnah Pentashih al-Qur'an.

<sup>25</sup> Wahbah Az-Zuhaili, *Afsir Al-Munir (At-Tafsirul-Munir: Fil'Aqidah Wasy-Syarri'ah Wal Manhaj)*, Terj. Abdul Hayyie Al-Kattani, Dkk. h. 76.

<sup>26</sup> Lajnah Pentashih al-Qur'an.

(1) The creed of faith (QS. Taha/20: 127), The meaning of *israf* in QS. Taha/20: 127 is the one who is extravagant, the one who swims in the sea of lust, and does not believe in the verses of the Qur'an.<sup>27</sup>

(2) Actions (QS. al-A'raf/7: 81), QS. al-A'raf/7: 81 describes the deviant behaviour of the people of Prophet Luth. They committed the heinous act of having sexual intercourse between men to release their lust and reach orgasm.

(3) Eating and drinking (QS. al-A'raf/7: 31) The meaning of the word *tabzir* in QS. al-A'raf/7: 31, namely, it is not allowed to be excessive in spending, excessive in being miserly (very miserly), and excessive in the use of *halal* objects so that they become *haram*. Both in food and drink, because Allah, the almighty God, does not like those who are excessive.

(4) Spending wealth (QS. al-Furqan/25: 67), The meaning of the word *tabzir* in QS. al-Furqan/25: 67 is that the word *yusrifu* is from the word *sarf*, which means exceeding reasonable limits according to the conditions of the one who provides and the one who is provided for. Even if a person is wealthy, he will be blameworthy if he gives a child more than he needs, but he will be blameworthy if he gives an adult who needs to work as much as he gives the child.<sup>28</sup>

In principle, *israf* is a bad attitude created by desire. In other words, when a person is out of control of his desires, he tends to exceed the limits of truth and rationality, among others: greed, dissatisfaction, always wanting more than others (in a negative sense). This attitude will eventually lead to the emergence of human

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<sup>27</sup> Muhammad Hasbie Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, Jilid II. h. 2577.

<sup>28</sup> Shihab. Jilid IX, h. 533.

beings with animal spirits, endangering human life in general, including environmental damage.<sup>29</sup>

c. *Itraf*

The word *mutraf* comes from *atrafa-yutrifu*, which is mentioned eight times in the Qur'an. Originally, the word *atrafa-yutrifu* meant joy, good food, and something that creates splendour. While the word *mutraf* itself means a person who behaves as he pleases because of the luxury and splendour he has, and has the power to force. Al-Isfahani describes *mutraf* as people who regard worldly pleasures and luxuries as the measure of one's honour and dishonour (QS. Al-Saba'/34: 34-35 and QS. Al-Zukhruf/43: 23).

The statement explains that the verses that can indicate the meaning of environmental damage are also not specifically indicated as a direct result of human behaviour, such as illegal burning, indiscriminate cutting of trees, air pollution and so on. Here, it can be inferred that there is a positive correlation between environmental damage and the destruction of mental attitudes or deviant beliefs. If so, the destruction of faith is considered to be the cause of environmental damage, but it should not be measured by whether or not a person's beliefs are correct, but by their behaviour. Or it can be interpreted that deviant, destructive, and useless behaviour is a reflection of a person's mental damage.<sup>30</sup>

## **B. CLIMATE CHANGE MITIGATION (REMEDIATION) FROM A QUR'ANIC PERSPECTIVE**

The Qur'an is the main source for Muslims as a guide or guidance for people who study and practice it. The Qur'an as a guide to life certainly regulates not only human relationships with

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<sup>29</sup> Lajnah Pentashihan Mushaf Al-Qur'an.

<sup>30</sup> Lajnah Pentashihan Mushaf Al-Qur'an.

God. However, the Qur'an also regulates the relationship between humans and nature. And one form of guidance from the Qur'an is environmental protection or environmental conservation. Environmental conservation is part of the manifestation of faith.<sup>31</sup> According to Lester R Brown, religion plays an important role in problem solving (tackling the issue of environmental damage).<sup>32</sup>

Based on the explanation of the term *islah* above, both the term *islah* in the field of aqidah and morals, the term *islah* towards oneself, the term *islah* towards fellow creatures, and the term *islah* towards nature or the environment refer to the relationship between God, humans, and the environment. These terms explain to humans, especially believers, how to maintain faith and piety, increase awareness of the environment, and manage it sustainably. The following is a description of the efforts that can be made based on the term *islah*, namely:

### 1. Increasing Faith and Piety to Allah, the Almighty God.

Allah says in QS. Al-A'raf/7: 96

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

And if only the people of the cities had believed and feared Allah, we would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so we seized them for what they were earning."

Islam has a very clear concept of the relationship between humans and nature. Islam is a religion that views the environment

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<sup>31</sup> Abdullah Muhammad, 'Urgensi Pelestarian Lingkungan Hidup Dalam Al-Qur'an', *Jurnal Pilar: Jurnal Kajian Islam Kontemporer*, *Pilar: Jurnal Kajian Islam Kontemporer*, 13.1 (2022). h. 68.

<sup>32</sup> Reflita, 'Eksplorasi Alam Dan Perusakan Lingkungan " (Istinbath Hukum Atas Ayat-Ayat Lingkungan)' . h. 147-148.

as part of faith in God. In other words, human behaviour towards their environment is a manifestation of their faith.<sup>33</sup> According to Seyyed Hossein Nasr, the destruction of nature is due to human arrogance. For him, the crisis of environmental theology cannot be separated from the lack of religiosity and human spirituality. And every human being should live based on religiosity and spirituality, by being kind to nature and protecting whatever is in nature.<sup>34</sup>

Faith in Allah, the Almighty God. frees man from submission to lust and self-slavery. Faith allows one to feel secure and optimistic, which leads to a calm life and allows one to focus on his endeavours. This is why faith in Allah swt. is always emphasised in all matters. As for piety towards Allah, the Almighty God. Then a responsible conscience will protect man from carelessness, injustice and pride.<sup>35</sup>

It is the engine of motion and the engine of life. It carefully directs people's activities so that they do not act arbitrarily, carelessly, or exceed the limits of beneficial activities. The piety of the people of a country leads them to cooperate in goodness and support each other, to jointly manage the resources of the earth and enjoy them. The stronger the cooperation and the calmer the soul, the more can be achieved from this universe (*lafatahna 'alaihim barakatin min al-samai wa al-ardi*).<sup>36</sup>

The Environmental problems are complex and multidimensional. Therefore, religious values, which are also

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<sup>33</sup> Aisyah Nurhayati Dkk, 'Kerusakan Lingkungan Dalam Al-Qur'an'. h. 215-216.

<sup>34</sup> Frady Mochammad Sulthan, 'Analisis Teologi Lingkungan Seyyes Hossein Nasr Terhadap Krisis Air Pada Masyarakat Batujaya Karawang', *Riset Agama*, 2.3 (2022). h. 701.

<sup>35</sup> Shihab. Jilid 5, h. 182.

<sup>36</sup> Shihab. Jilid 5, h. 183.

multidimensional in nature, can be the basis for efforts to protect the environment. Until this perspective changes and considers the spiritual dimension of the environment, there is not much hope for the development of the environment. Humans must return to their spiritual origins. Only with this approach can the problem of environmental degradation be addressed. It is important to return to faith and piety.<sup>37</sup> Thus, it can be understood that faith and piety are the main solutions to environmental damage. Because with faith and piety, lust can be controlled, so that humans in carry out activities only with the aim of prospering, stemming damage and persecution, as well as improving the quality of life and developing it.

## 2. Increasing Environmental Awareness

The meaning of life awareness is an effort to raise awareness not only about waste, pollution, afforestation and protection of endangered species, but moreover, to raise environmental awareness, especially of today's young generation. This is because the cause of environmental awareness in society is environmental ethics. The environmental ethic applied so far is a life ethic based on a value system that upholds humans and not being part of nature, where humans are the conquerors and managers of nature.<sup>38</sup>

The activities of environmentally conscious humans must be increased. Because environmental management is a human duty to make the best use of natural resources and the environment with full responsibility within a reasonable ecological framework. Therefore, when humans utilise natural resources, they should not

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<sup>37</sup> M. Bahri Gazali, *Lingkungan Hidup Dalam Pemahaman Islam* (Jakarta: Pedoman Ilmu Jaya, 1996). h. 28.

<sup>38</sup> Safrilsyah dan Fitriani, 'Agama Dan Kesadaran Menjaga Lingkungan Hidup', *Substantia*, 16.1 (2014). h. 72.

exploit them arbitrarily or excessively, let alone public resources that are not individually owned. Allah the Almighty God says in QS. al-A'raf/7: 81 and QS. al-A'raf/7: 31

- QS. al-A'raf/7: 81

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ مُّسْرِفُونَ

Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

- QS. al-A'raf/7: 31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

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.

The above verse explains that bad attitudes are caused by lust. In other words, when a person cannot control his desires, then he tends to exceed the limits of truth and rationality, including greed, dissatisfaction, and always wanting more than others (in a negative sense). This attitude will eventually give birth to an animalistic form of human being, thus endangering human life in general, including environmental damage.

According to MS Ka'ban in his writing, when interacting with nature and the environment, humans fulfil three obligations from Allah swt. Firstly, *al-intifa'* (Allah allows humans to enjoy and make the best use of natural products for welfare and benefit). Secondly, *al-I'tibar* (humans should always contemplate and discover the secrets behind Allah's creation and learn from various natural



events that occur). Third, *al-Islah* (humans have a continuous obligation to protect and maintain the environment).<sup>39</sup>

The success and sustainability of the environment is greatly influenced by the level of care and attention shown by community members. The environment is the responsibility of humans to always maintain and develop. Nature has abundant resources for everyone to enjoy. The environment in terms of cleanliness is also under human control. A clean and beautiful environment is created based on the high awareness of the community that the environment contributes significantly to society. If a natural disaster occurs, Allah swt. not only gives but also serves as a form of rebuke because humans have exceeded their limits and exhausted existing natural resources, and have not preserved them.<sup>40</sup>

### 3. Sustainable Management

The existence of the universe with all its resources was created by Allah, the Almighty God, to comply with human needs. However, the management of natural resources must protect the natural ecosystem and be done reasonably (and not excessively); it is not allowed to fulfil temporary needs without further management, thus ignoring the rights of future generations. Humans are prohibited from abusing their power to exploit and modify natural resources to achieve certain benefits that can cause the utilisation of all living things on earth to be reduced or almost eliminated.<sup>41</sup>

Environmental management is one of the activities and duties of humans to maintain life on Earth. Humans were created

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<sup>39</sup> Dede Rodin, 'Telaah Ayat-Ayat Ekologis', *At-Tahir*, 17.2 (2017). h. 406.

<sup>40</sup> Safrilsyah dan Fitriani. h. 72.

<sup>41</sup> Sholehuddin, 'Ekologi Dan Kerusakan Lingkungan Dalam Perspektif Al-Qur'an', *Al-Fanar*, 4.2 (2021). h. 131.

by Allah, the Almighty God. perfectly, equipped with reason, heart, and emotions as well as physical and biological integrity to be able to carry out their functions and duties properly. His duty as a manager and maintainer of the natural environment conservation area with fairness, *tawasuth* and ethics as taught in the Qur'an, which comes from the human function as caliph as mentioned in QS. al-Baqarah/2: 30, which reads as follows<sup>42</sup>:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And [mention, O Muhammad], 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."

*Khalifah* requires human interaction with each other and humans with nature. Humans are part of the universe created by Allah, the Almighty God, and as His servants, humans are empowered by Allah swt. to be able to utilise, process and preserve the potential of the universe He created (*khalifatullah*). With nature, humans also process and absorb knowledge about God. Therefore, God as the creator, nature, and humans are an inseparable unity. *Khalifah* means to protect, nurture, and tips for every creature to achieve its goals.<sup>43</sup>

The purpose of Allah, the almighty God. enacting His laws is to protect the interests of humanity, while at the same time avoiding damage (*mafsadah*), both in this world and in the hereafter. All living

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<sup>42</sup> Sholehuddin. h. 131.

<sup>43</sup> Eko Prasetyo, 'Kajian Al-Qur'an Dan Sains Tentang Kerusakan Lingkungan', *Al-Dzikra*, 12.1 (2018). h. 120-121.

things on Earth are dependent on their environment, including humans. The symbiosis (interdependence) between humans and the environment determines the survival of both. In this sense, the survival (of humans and nature) is very dependent on the attitude and behaviour of humans as subjects (*khalifah fi al-Ard*) or as managers of the earth.<sup>44</sup>

Humans are entrusted by Allah, the Almighty God, to preserve and manage nature in a good way to avoid disasters on earth. Allah the Almighty God says in QS. Hud/11: 61.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوْمَ عَبْدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

And to Thamud, we sent their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

The above verse can be understood that humans are bestowed with fitrah in the form of potential that makes them able to cultivate the earth by turning it into a state that can be utilised for the benefit of their lives. When humans develop and preserve nature properly, nature will be friendly to us. God created a vast earth with plants, seas and all the ecosystems in it.

Even as a subject of nature, humans cannot simply treat nature as they please. Nature and the environment will react (fight back) against humans, leading to the extinction of mankind on Earth. Man's role as a subject of nature does not reduce his need to depend on the environment. This means that protecting the environment is as valuable as protecting human life and the rest of

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<sup>44</sup> Eko Prasetyo. h. 120-121.

nature. Vice versa, it is destructive; the environment in any form is a serious boomerang to the survival of life in nature, including all, including humans.

## CONCLUSIONS

Based on the results of the research, it can be concluded that there are two factors that cause climate change, firstly, due to human actions that exploit nature excessively, such as illegal logging of forests, illegal burning that causes air pollution and others, without making repairs. Secondly, damage to the faith can disturb a person's mentality, which can lead to deviant behaviour, such as polytheism, hypocrisy and other deviant behaviour. Mitigations or efforts (*islah*) that can be done to overcome climate change are (1) increasing faith and piety in Allah the almighty God meaning that with faith and piety lust can be controlled, so that humans in carrying out activities only with the aim to prosper, stem damage and persecution, (2) improving the quality of life and develop it, (3) increasing environmental awareness, and carry out sustainable management.

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