

# **A Discourse of Islamic Law on Environmental Protection and Sustainability: How are religious values transferred into Indonesian Environmental Law?**

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**ABSTRACT:** Apart from prohibiting causing damage to the earth, Islam also has an obligation to protect the environment and respect the universe which includes the universe which includes humans, plants, animals, other living things, and non-living things. Preservation of nature and the environment is inseparable from the role of humans, environmental damage is a reflection of the decline in the level of human faith. This study discusses the discourse of Islamic law in environmental protection and environmental sustainability. This study uses a comparative approach and legal interpretation, especially in the context of Islamic law which relates to obligations regarding environmental protection. This study found that, in many literatures and the views of Muslim experts, it is emphasized that protecting the environment is the same as protecting property. God provides humans

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with treasures to live life on earth, and wealth is not only money, but also earth, trees and plants are treasures. This study highlighted that Quran Surah Al-Araf verse 56, "and do not make any damage on earth after Allah has repaired it and pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good", used as a proof of Islamic values on environmental protection. In this interpretation it is emphasized that this verse is an affirmation of the prohibition of all forms of damage. Therefore, efforts to preserve the environment are not only at the conceptual level, but also manifest in Muslim life.

**KEYWORDS:** Islamic Law, Environmental Protection, Environmental Sustainability, Islamic Values



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## I. INTRODUCTION

The right to a good and healthy environment is guaranteed by Pancasila and the 1945 Constitution which has implications for the need for policies, plans and/or programs regarding the right to the environment to be regulated in legislation, both at the national and regional levels. In the context of regional autonomy, the right to the environment is included in the group of areas of compulsory government affairs. This paper aims to analyze the impact of regulating the right to the environment in the field of water resources.

The results of this study show that the impact of regulating the right to the environment in the legal system of river water resource management is not integrated with other regions, so that local government policies are more aimed at increasing the income of their respective regions. This condition results in the destruction of river water resources upstream and downstream and not optimal use of river water. Based on this, a legal system of water resource management with an ecoregion approach is needed, where land and water boundaries are not determined by political boundaries, but by geographical boundaries of human communities and environmental systems.<sup>1</sup>

Environmental problems are now a global problem faced by everyone around the world. The environment, which is in the form of a decline in the carrying capacity of the environment and damage to nature, is caused by the negative impact of human activities, as can be seen from the development of technology that pollutes the environment, excessive consumption, luxury, and the use of natural resources without considering the impact, or unhealthy living habits in the community, such as: not managing garbage and waste disposal properly, allowing dirty water to be flooded so that it becomes a hotbed of disease, using motor vehicles excessively so that it pollutes the air, does not take care of green open spaces and so on.<sup>2</sup>

Another problem is the lack of coordination between regions between regions. The Regional Planning and Development Agency (Bappeda), the Spatial Planning Office, the Environment Agency, the Housing

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<sup>1</sup> Triana, Nita. "Pendekatan Ekoregion Dalam Sistem Hukum Pengelolaan Sumber Daya Air Sungai di Era Otonomi Daerah." *Pandecta Research Law Journal* 9, No. 2 (2014): 158-172.

<sup>2</sup> Triana, 2014.

and Building Agency, the Tourism Office in one area are less coordinated with the other, this has resulted in various policies and laws and regulations that exist now are sectoral or regional/local and pay less attention to cross-sectoral problems. The concept of regulating water resource management that is holistic and integrated based on local wisdom is needed as an alternative in carrying out water resource management.<sup>3</sup>

Based on the above, then returning to the mandate of the constitution, problems related to the management of river water resources must be corrected immediately. The legal system that has existed in the regions needs to be rebuilt to reduce mismanagement which results in various disasters and huge losses because of the inmaximal results obtained from the river's water resources. For this reason, it is necessary to pay attention to the work of the legal system in the management of river water resources. The process of working the legal system, which according to L. Friedman consists of three aspects.<sup>4</sup> *First*, the Legal Structure, which is the parts that move within a mechanism that is an institution created by the legal system and has a function to support the work of the legal system (such as

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<sup>3</sup> Triana, 2014. *See also* Moktadir, Md Abdul, et al. "Assessing challenges for implementing Industry 4.0: Implications for process safety and environmental protection." *Process safety and environmental protection* 117 (2018): 730-741; Abdunazarov, H. M., et al. "Issues of human economic activity and environmental protection." *Экономика и социум.-2020* 11 (2020): 23-26; Gunningham, Neil, and Darren Sinclair. "Regulatory pluralism: Designing policy mixes for environmental protection." In *Environmental Law*. (London, Routledge, 2019), pp. 463-490.

<sup>4</sup> Friedman, Lawrence M., and Jack Ladinsky. "Social change and the law of industrial accidents." In *Governing Risks*. (London, Routledge, 2021), pp. 127-159; Friedman, Lawrence M. *The Legal System: A Social Science Perspective*. (London, Russell Sage Foundation, 1975).

legal institutions and relations or division of powers between legal institutions). *Second*, Legal Substance, which is the actual results published by the legal system in the form of legal norms, both regulatory regulations, decisions used by law enforcers and by those who are regulated by the law. *Third*, Legal Culture or Culture, Friedman said that substance and structure are real components of the legal system, but they are blueprints only or blueprints of legal design and have not described the true workings of the legal machine. Thus, legal culture constitutes ideas, attitudes, expectations and opinions about the law as a whole factor that determines how the legal system acquires its logical place.<sup>5</sup>

According to Friedman, legal culture is an atmosphere of social thought and social power that determines how laws are used, avoided or abused. Without a legal culture, then the legal system itself is powerless, like "*a dead fish sprawled in a basket, and not like a live fish swimming in the sea*". The cultural component consists of values and attitudes that influence the work of the law, or what Friedman calls legal culture. This legal culture serves as a bridge that connects the rule of law with the legal behavior of all citizens of society.<sup>6</sup>

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<sup>5</sup> Friedman, 2021; Friedman, 1975. *See also* Friedman, Lawrence M. "Context and convergence: Some remarks on the Law and Society movement." *Law in Context* 36, No. 1 (2019): 12-20; Friedman, Lawrence M. "Existe uma cultura jurídica moderna?." *Passagens. Revista Internacional de História Política e Cultura Jurídica* 11, No. 1 (2019): 4-23.

<sup>6</sup> According to Friedman, the significance of 'legal culture' is that this concept is an important variable in the process of generating static laws and changing laws. Friedman goes on to explain attitudes and values in legal culture. Attitude according to Friedman is a 'legal culture of the situation'. This concept refers to the attitudes and values of the general public. The second concept is the 'internal legal culture'. This concept refers to the attitudes and values of professionals working in the legal system, such as lawyers, judges, law

Without serious efforts to improve and preserve the environment, natural resources and environmental systems will be irreparable, threatening the survival of humans themselves. Signs of environmental damage can be seen from the catastrophic events that have never stopped hitting Indonesia. On the other hand, Islam itself has actually offered many solutions to overcome environmental problems. On various occasions Allah Almighty and Prophet Muhammad saw, often reminded their people to preserve the environment to avoid disasters. In the holy book of the Qur'an Allah has warned in QS Ar-Ruum verse 41, "*It has been seen that corruption on land and in the sea is caused by the deeds of the hands of men, Allah desires that they feel the sabagian of (the consequences of) their deeds, that they return (to the right path).*" Environmental damage should not only be viewed in terms of human interests but focused on decreasing the

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enforcers and others. Friedman also said that the legal culture of the situation is not homogeneous. Different sections of society have different values and attitudes towards law. Legal culture is a central element of a successful legal reform. According to Friedman, this is true because it is legal culture that undermines changes in legal institutions and actual laws; thus, legal culture is a 'source of law —its norms create legal norms'. See Muttaqin, Faizal Amrul, and Wahyu Saputra. "Budaya Hukum Malu Sebagai Nilai Vital Terwujudnya Kesadaran Hukum Masyarakat." *Al-Syakhsiiyyah: Journal of Law & Family Studies* 1, No. 2 (2019): 187-207; Mahanani, Anajeng Esri Edhi. "Rekonstruksi budaya hukum berdimensi Pancasila dalam upaya penegakan hukum di Indonesia." *Jurnal Yustika: Media Hukum dan Keadilan* 22, No. 1 (2019): 1-10. See also Macauley, Melissa. *Social Power and Legal Culture*. (Stanford, Stanford University Press, 2022); Čehulić, Mateja. "Perspectives of legal culture: A systematic literature review." *Revija za Sociologiju* 51, No. 2 (2021): 257-282; Silbey, Susan S. "Legal culture and cultures of legality." *Routledge Handbook of Cultural Sociology*. (London, Routledge, 2018), pp. 426-435.

quality and carrying capacity of animals, plants, or other living things that ultimately affect human life.<sup>7</sup>

The religion of Islam is *Rahmatan Lil'alamin*, as the religion of mercy begi all nature provides guidelines for man in all aspects of his life, including in establishing relationships with nature. The command to do good to nature and not to destroy it is a mirror of man's mission in the world, that is, man serves as prospering the earth as mentioned in QS Al-A'raf verse 56 "*And you shall not do mischief upon the earth after it has been (created) well. Pray to Him fearfully and hopefully. Indeed, the grace of God is very close to those who do good*". Not only that as *Rahmatan Lil'alamin*, but Islam also gives its moral message through the holy verses of the Quran.<sup>8</sup>

The teachings of Islam contain not only commandments and prohibitions, but also a view of life that can shape the life attitudes of its adherents. This view of life provides an understanding for humans of the meaning of the universe and the environment, the position of both nature and humans as perfect creations of Allah Almighty, the role of nature in human life and worship, and so on. It all has such an effect on bringing about the great nature of God's creation in man that man from the heart feels reluctant to undermine it or do beyond the limits.<sup>9</sup>

The obligation to maintain the environment is regulated in article 6 paragraphs (1) and (2), stating in paragraph (1) that everyone is

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<sup>7</sup> Kementrian Agama RI, *Al-Qur'an dan Terjemahnya*. (Jakarta: CV. Pustaka Agung Harapan, 2006), p. 576.

<sup>8</sup> Kementrian Agama RI, 2006., p.212.

<sup>9</sup> Zaim Elmubarak, et al. *Islam Rahmatan Lil'Alamin*. (Semarang: UNNES Press, 2016), pp.136-137.

obliged to maintain the sustainability of environmental functions and prevent and overcome pollution and destruction of the environment. Paragraph (2) states that, everyone who carries out a business and/or activity is obliged to provide true and accurate information about environmental management.<sup>10</sup>

## II. METHODS

This study used a literature review with comparative law and legal interpretation. The collection of information needed is carried out by looking for references related to the research carried out, references can be obtained from books, journals, or the internet. The study used secondary data that was obtained from literature books and scientific journals.

## III. THE RELATIONSHIP OF HUMAN TO THE ENVIRONMENT IN THE PERSPECTIVE OF ISLAMIC LAW

Human beings have an ideal role that must be carried out, namely prospering the earth, nurturing and developing it for the salvation of their own lives, not to destroy it.<sup>11</sup> Human's duty or function in this life is to perform that role perfectly and always add to that perfection perfectly and always add to that perfection until the end of life. It is

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<sup>10</sup> Handoyo, Eko. "Aspek Hukum Pengelolaan Lingkungan Hidup." *Jurnal Ilmu Hukum Pandecta* 3, No. 2 (2009).

<sup>11</sup> Handoyo, 2009, pp. 27-28. See also He, Li, Jing Shen, and Yang Zhang. "Ecological vulnerability assessment for ecological conservation and environmental management." *Journal of environmental management* 206 (2018): 1115-1125; Lewis, Lynne, and Thomas H. Tietenberg. *Environmental Economics and Policy*. (London, Routledge, 2019).

done so that man truly becomes the most noble and devout being with true taqwa. (Q.S. Ali Imran: 102 and Q.S. Al-Hujurat: 13).<sup>12</sup>

The position held and the role that man plays in the stage of his life in the world inevitably ends in death. After that, he will be resurrected or revived in the afterlife. In this afterlife, all the roles that man performs during his life in the world, no matter how small that role, will be accounted for, and then judged and calculated by God Almighty. Each role will receive a reply. A good role will get a good reply, while a bad role will get a bad reply anyway. Human who gets a bad reply will feel a great affliction, and a human being who gets a good reply will feel lasting happiness.<sup>13</sup>

In relation to God, man occupies a position as a creation and God as a creator. This position has the consequence of the human imperative to obey and obey its Creator. This has been stated in the Quran about the purpose for which Allah created man, which is to worship Him. As a consequence of man as a servant of God, he must always worship Him only. Only Allah is worshipped, and it is only to Allah that man begs for help (Q.S. Al-Fatihah: 5). Worshipping Allah is the most essential principle of life for Muslims, so his daily behavior always reflects that devotion above all else.<sup>14</sup>

The Quran introduces many verses about the nature and nature of man as a being who occupies a superior position. Long before man was created, God had conveyed to angels that He would create a caliph (representative) on the face of the earth. Man is the caliph of God on the face of the earth. He who is in charge of taking care of the

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<sup>12</sup> Handoyo, 2009.

<sup>13</sup> Elmubarok, 2016.

<sup>14</sup> Elmubarok, 2016., pp. 16-17.

earth with all its contents and prospering it as a mandate from God. As the ruler of the earth, man is obliged to cultivate this universe in order to prepare a happy and prosperous life. These duties and obligations are a test from God to man, who is the best at fulfilling that mandate.<sup>15</sup>

The consequence of the human caliphate on earth is to build, manage and prosper this earth to the best of its ability. Thus, the life of a Muslim will be filled with amaliah and relentless hard work. Hard work for a Muslim is one of the forms of worship to Allah.<sup>16</sup>

A man who is regarded as a caliph will not uphold the responsibility of his caliphate without being equipped with the potentials that allow him to be able to carry out his duties. M. Quraish Shihab stated some of these potentials that Allah gave to man in connection with his position as God's caliph on earth, namely:

1. The ability to know the properties, functions and uses of all sorts of objects. Through this potential man can discover the basic laws of the universe, conceptualize them, create, excite, and put forward ideas to carry them out and have a thorough view of them.

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<sup>15</sup> Anirotul, Qoriah et al. *Islam Rahmatan Lil'Alamin*. Semarang. (Semarang, UNNES Press, 2013). p. 44.

<sup>16</sup> Anirotul, 2013. *See also* Kula, Erhun. "Islam and environmental conservation." *Environmental Conservation* 28, No. 1 (2001): 1-9; Aung, Thiri Shwesin. "Islam and environmental protection: The awareness of the Malaysian Muslim Community." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* 21, No. 2 (2016); Sulisty, Agus. "Konsep pendidikan lingkungan hidup dalam pandangan islam." *Cahaya Pendidikan* 4, No. 1 (2018); Kamil, Sukron. *Etika Islam: Kajian Etika Sosial dan Lingkungan Hidup*. (Jakarta, Prenada Media, 2021).

2. Experiences while in heaven, both sweet as peace and well-being, and bitter as Adam and Eve's escape from heaven as a result of being persuaded by the seduction of shaitan. This experience is invaluable in the face of shaitan seduction in the world, as well as a warning that let alone those who have not entered heaven, who have entered heaven, even if they follow the seduction of shaitan will be expelled from heaven.
3. God has conquered and made it easier for this universe to be cultivated by man. A conquest that is impossible for man alone. It should be underlined that the ease and conquest come from God. Thus, man (and the entire universe) has the same position in terms of submission (self-servitude) to God.
4. God gives instructions to man while on earth.<sup>17</sup> The insatiable desire of man towards what he already has, encourages man to always strive and strive to be able to meet the needs of his life, although sometimes beyond what is actually necessary. Human efforts and efforts are realized what they are not, often causing interlocking influences that never stop, which is now called environmental problems, namely the human environment with nature around it and globally.<sup>18</sup>

In essence, the law contains abstract ideas or concepts that are created to regulate human life. In this abstract idea or concept, there is a calm

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<sup>17</sup> Anirotul, 2013; Kula, 2001; Sulisty, 2018. *See also* Munir, Muhammad. "Environmentalism: Ecological Consciousness of Islam and the West." *Pakistan Journal of Islamic Research (PJIR)* 21, No. 2 (2020): 193-209.

<sup>18</sup> Sayem, Mdabu. "Islam and Environmental Ethics: A Qur'ānic Approach." *Islamic Studies* 60, No. 2 (2021): 157-172; Qadir, Junaid, and Asad Zaman. "Sustainable development viewed from the lens of Islam." *International Journal of Pluralism and Economics Education* 10, No. 1 (2019): 46-60.

idea of justice, wisdom, and social benefit. As one of the relatively young branches of legal science, environmental law contains legal ideas, concepts and principles aimed at regulating human actions related to the environment. Environmental law has two functions, namely regulating human behavior in managing the environment and at the same time providing protection to the environment itself. Although environmental laws have evolved, human-caused environmental problems often occur.<sup>19</sup>

Enthusiasts of environmental problems are always in a state of excitement as well as anxiety. The heart is happy to see the results of development that bring prosperity, but at the same time the heart is also worried and anxious to see the disturbed living environment. Rivers, mountains, birds, elephants, tigers, etc. have long lived for generations without interruption. But after man's hands and actions appear, processing and destroying natural resources for the purposes of his life without considering the side effects and negative influences on the environment, then nature becomes damaged, and its beauty is lost and its usefulness for humans is lost.<sup>20</sup>

Now the environmental management policy has been stated through the Law of the Republic of Indonesia No. 32 of 2009 which instructs

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<sup>19</sup> Akib, Muhammad. "Pergeseran Paradigma Penegakan Hukum Lingkungan: dari Mekanistik-Reduksionis ke Holistik-Ekologi." *Masalah-Masalah Hukum* 43, No. 1 (2014): 125-131.

<sup>20</sup> Prayetno, Eko. "Kajian Al-Qur'an dan Sains Tentang Kerusakan Lingkungan." *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 12, No. 1 (2018): 111-136; Masruri, Ulin Niam. "Pelestarian Lingkungan dalam Perspektif Sunnah." *at-Taqaddum* 6, No. 2 (2016): 411-428; Nurhayati, Aisyah, Zulfa Izzatul Ummah, and Sudarno Shobron. "Kerusakan Lingkungan dalam Al-Qur'an." *Suhuf* 30, No. 2 (2018): 194-220; Mangunjaya, Fachruddin. "Kerusakan Lingkungan: Epistemologi Sains Islam dan Tanggung Jawab Manusia." *Jurnal Theologia* 26, No. 1 (2015).

that one of the objectives of environmental management to be implemented must pay attention to the environment or called sustainable development whose formulation of understanding is included juridically in article 1(3) of Law No. 32 of 2009 which states that "*Sustainable development is a conscious and planned effort, which combines environmental, social and economic aspects into the development strategy to ensure the integrity of the environment as well as the safety, capability, welfare, and quality of life of current and future generations*". However, humans are indeed the creatures with the most difficulty stories. Out of adversity, into another, yet man is the creature most responsible to himself, to nature, or his living environment, to the God who commands him.<sup>21</sup>

Religion that functions so that human beings become meaningful and purposeful, has an important role in achieving the happiness of eternal life. Everyone without exception always wants to get the happiness of the world and the hereafter. Many theories put forward about happiness ranging from the fulfillment of material needs to the fulfillment of sexual needs. But all of that shows the reality of the impasse. For that a man who has come to his time realizes that lasting happiness can be achieved by starting a religion. Religion aims for the

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<sup>21</sup> Hadin, Muhjad. *Hukum Lingkungan*. (Yogyakarta, GENTA Publishing, 2015), pp. 13-15. See also Fahrudin, Muhammad. "Penegakan Hukum Lingkungan di Indonesia dalam Perspektif Undang-Undang Nomor 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup." *Veritas* 5, No. 2 (2019): 81-98; Susanti, Heni. "Analisis Terhadap Korporasi sebagai Subyek hukum didalam Undang-undang No. 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan hidup." *UIR Law Review* 1, No. 1 (2018): 137-148; Suherman, Asep. "Esensi Asas Legalitas dalam Penegakan Hukum Pidana Lingkungan." *Bina Hukum Lingkungan* 5, No. 1 (2020): 133-152.

happiness of mankind. Religion also provides motivation and aims at human life.<sup>22</sup>

Religion, which has the dimensions of the afterlife, of course, has fundamental basic guidelines that are universal. But besides that, religious regulations have an idea of evaluative development. So, it will be in harmony with the state of the whole place and time. In relation to the problem of man's relationship with nature or his living environment, religion has concepts of solving according to the teachings in the scriptures.<sup>23</sup>

1. Example of an environment case:

The land fire case of PT Jatim Jaya Perkasa has committed an Unlawful Act (*Perbuatan Melawan Hukum*, hereinafter as PMH) for a fire at the location of their oil palm plantation. The fire burned an area of 1,000 hectares at the PT JJP site. The Director General of Law Enforcement at the Ministry of Environment and Forestry, Ratio Ridho Sani, said the MoEF believed that the area of land burned was 1,000 hectares while the panel of judges held that the burned area was 120 hectares.

2. Case verdict:

The North Jakarta District Court ruled on the land fire case of PT Jatim Jaya Perkasa, in its ruling, a panel of judges chaired by Inrawaldi partially granted the lawsuit of the Ministry of Environment and Forestry (KLHK) and stated that PT JJP had committed an Unlawful Act (PMH) for the fire at their oil palm plantation location. For this reason, the panel of judges imposed compensation of IDR 7,196,188,475 and recovery costs

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<sup>22</sup> Hadin, 2015

<sup>23</sup> Hadin, 2015, pp.30-31.

of IDR 22,277,130,852. Compensation and recovery costs are smaller than those sued by the Ministry of Environment and Forestry, amounting to IDR 491,025,500,000.

#### IV. THE POSITION OF NATURE AND HUMAN IN ISLAM

The environment is part of the integrity of human life. So, the environment must be viewed as one of the components of the ecosystem that has the value to be respected, valued, and not harmed, the environment has value towards itself. This integrity causes every human behavior to affect the surrounding environment. Positive behavior can cause the environment to remain sustainable and negative behavior can cause the environment to be damaged. This integrity also causes humans to have a responsibility to behave well with the life around them. The destruction of nature results from the anthropocentric point of view of man, seeing that man is the center of the universe. So, nature is seen as an object that can be exploited just to satisfy human desires.<sup>24</sup>

A number of scientists are of the view that the damage to nature and the environment that occurs is rooted in the anthropocentric way of looking at nature (human-centered and dichotomous (separating man from nature and positioning humans to face nature). In that perspective, man as a creation of God is seen as the conqueror and ruler of nature, not part of nature. Nature is seen as existing for man so that it can be exploited for the benefit of man. Such a viewpoint is inconsistent with the teachings of Islam. In Islam, nature is not a god

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<sup>24</sup> Harahap, Rabiah Z. "Etika Islam dalam Mengelola Lingkungan Hidup." *EDUTECH: Jurnal Ilmu Pendidikan dan Ilmu Sosial* 1, No. 1 (2015).

or gods ruling over man, so man needs to be afraid and submissive to worship him or a form ruled and subdued by man for his sake.<sup>25</sup>

Islam places nature as God's creation depending on Allah who created and nurtured it. Man is the same as nature, that is, as a creation of God, in his function as a caliph God can use nature for his sake, but in that case, he is not the master of nature and must treat nature according to the guidelines God gives for his own good.<sup>26</sup> Man's relationship with nature or man's relationship with his fellow man is not a relationship between the conqueror and the conquered or between the master and the servant but a relationship of togetherness in submission to Allah Almighty. Because man's ability to manage is not due to the power he has but due to the grace of Allah Almighty. Islam places nature as a creation of Allah whose existence depends on Allah who created and nurtured it. Man is just like nature, that is, as a creation of God, in his function as caliph God can use nature for his sake, but in that case, he is not the master of nature and must treat nature according to the guidelines that God gives for his own good. The guidelines that Allah gives to humans about treating nature are found in the Qur'an and Hadith. So that people are obliged to practice what is found in the Qur'an and Hadith.<sup>27</sup>

In the holy book of the Qur'an man is taught to understand a number of Islamic concepts about nature and its creator, as well as the purpose of its creation. The following Islamic concepts about nature, its creator and the purpose of its creation include:

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<sup>25</sup> Elmubarok, 2016, pp. 137-138.

<sup>26</sup> Elmubarok, 2016.

<sup>27</sup> Elmubarok, 2016.

1. Allah is the Rabb of the universe, the God who created the universe, who fosters, perfects, and maintains His creation (Qs Al Anbiya 56, Al Fathir 40-41, An Naba 78)
2. Allah created the heavens and the earth simply by saying "Kun" by His own will, and no one helped him (QS- Az-zumar 38, Al Baqarah 117, Ar-Rum 25, Fatir 40)
3. Allah created the universe earnestly, not playfully and purposefully, and neatly and orderly (QS Al-Anbiya 16, Al-Furon 2, Al-Ankabut 44)
4. The purpose of the creation of nature is as a sign of God's dominion for a reasonable person (QS Ali Imran 190), devout (QS Yunus 6), willing to listen to lessons (QS An-Nahl 65), and willing to think (QS Ar-Ra'ad 2)
5. The purpose of the creation of nature is to meet the needs of human life and for the benefit of man (QS Al-Baqarah 29 and QS Luqman 20)
6. The universe is a mercy from Allah for man (QS Al-Jatsiyah 13)
7. The universe is to perfect favors and be a test for man to know who is better at life (QS Hud 7 and QS Al-Mulk 2)<sup>28</sup>

As the caliph on earth, man also has at least two duties, of which by understanding these duties, he knows what he should do with the earth on which he lives:

1. Worship God

*"And I did not create jinns and men but that they might worship me"* (QS Az-Zariyat 56).<sup>29</sup> Man as a servant of God on earth has a duty to serve God, specifically by carrying out God-ordained worships, such as Prayer, Zakat, and Fasting and in general by carrying out all the practices that God allows with sincere

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<sup>28</sup> Elmubarok, 2016, p.138.

<sup>29</sup> Kementrian Agama RI, 2006, p. 756

intentions because of God, including all human activities aimed at utilizing and maintaining the environment in which he lives.

2. As the Caliph of Allah, Prospering the Earth

Man's duty as caliph is to uphold the Islamic religion and sharia on earth, especially in the context of the environment, as the destroyer of the earth, not its destroyer. To be able to do that, man needs to instill the values of truth and justice in his life, broadcast the kabikan, and not distort lust, for the common good between man and the environment (QS Sad 26 and Hud 61).

In managing the earth, man is not allowed to consort his passions so as to perform deeds prohibited by religion. Man's position as caliph or ruler on earth is not permission for him to do anything about nature, even though nature was created for the benefit of man. Man has the right to take advantage of nature, but not to possess it, so that in utilizing nature he must not go beyond the limits and corrupt (QS Asy-Syu'ara 26). The position as caliph is a mandate for man to maintain sustainability, balance and order in nature.<sup>30</sup>

In the Qur'an humans are forbidden to do acts that result in damaging the environment. The deeds are:

1. Destroying the nature that Allah has created and nurtured for the benefit of man (QS Al-A'raf 56 and 74 and QS Al-Baqarah 60)
2. Cheating (QS Hud 85 and QS Asy-Shura 181-183)
3. Unbalanced, over-utilization (QS Al-Isra' 25-26 QS Al-An'am 141, QS Al-A'raf 31, QS Ar-Rahman 7-9 and QS A-Furqon 67)

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<sup>30</sup> Elmubarok, 2016, p. 138.

4. Reducing or composing God's creation on earth (QS An-Nisa 118-119)
5. Strengthening the impulse of lust that tells to violate the rights of others, live excessively, be extravagant, extravagant and so on (QS Muhammad 22, QS Al-An'am 123, QS Al-Isra' 16).<sup>31</sup>

Then in the Hadith the Prophet also explained about the environment among them, namely the Messenger of Allah SAW. *"It is not allowed to do acts of danger to yourself and others. Whoever wretched others will God harm him. Whoever makes things difficult for others, God will make it difficult for him"* (Hasdits, HR Baihaqi).<sup>32</sup>

Muawiyah ibn Amr conveyed to us from Abu Ishaq from a man who was from the levant (Syria) of Abi Ustman of Abu Khaddas, he said: *"We were in a war, and then a mob came to a place and blockaded the road and spread a rope over the grass. When he witnessed it (Abu Khaddas) he said: Most Holy Allah, I have participated in several wars with the Messenger of Allah SAW. And I heard him say: Man has the right (of use) together in three things: The source of water, pasture, and fire."*<sup>33</sup>

From ibn Abbas ra. That Sha'ab bin Jutsama said *"The Messenger of Allah SAW said: All hima (conservation lands) belong to Allah and His Messenger jutsama added another statement that the prophet SAW made conservation lands in Naqi' and umar in the area of Syaraf and Rabadzah. (HR Bukhari).*<sup>34</sup> From Abu Hurairah, he said: *"The Prophet PBUH said: Avoid two damned things. They asked: O Messenger of Allah, what are the*

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<sup>31</sup> Elmubarok, 2016, p. 139.

<sup>32</sup> Elmubarok, 2016.

<sup>33</sup> Elmubarok, 2016.

<sup>34</sup> Elmubarok, 2016.

*two damned things? He replied: People who urinate on the street (people's passing places) and shelters" (HR Muslim)<sup>35</sup>*

From Abu Hurairah, the Prophet PBUH said: *"The faith is made up of 73 branches, the lowest is to remove (the thing that causes) woe from the road and the highest is the saying of La ilaha Illallah" (HR Turmudzi).*<sup>36</sup> Allah forbids mankind to do mischief upon the earth, whether little or much, as in Q.S. Al-A'raf verse 56 man must then exercise his rights in accordance with the commandments and permission of the sharak or the rules of religion. Therefore, he must not exercise his rights in a way that inflicts harm (damage, naivety, and harm) on others, either individually or communally whether done intentionally or not.<sup>37</sup>

From the information in the Qur'an and Hadith, humans are obliged to protect and manage the environment properly and wisely in dealing with nature. Therefore, for one of the regions, namely Semarang, one of the areas that has not been able to apply the concepts contained in the Qur'an and Hadith. Evidence that Semarang has not been able to apply the concept is found in several regions, in the following directions:

1. The case of Kali Beringin is a form of spatial problems in the Banyan area. Some catchment areas are turning into settlements, while efforts for normalization that have begun to be echoed since 2003 have not been completed.
2. Cases of pollution on the coast have continued for the past decades, for example the pollution of the Tapak River in

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<sup>35</sup> Elmubarok, 2016.

<sup>36</sup> Elmubarok, 2016, p. 141.

<sup>37</sup> Elmubarok, 2016.

Tugurejo which empties into the north coast. The government should evaluate and review the existence of coastal industries.

## V. CONCLUSION

This study highlighted and concluded that Humans have an ideal role in nature, namely prospering the earth, nurturing, and maintaining and developing it for the salvation of life. Man is the caliph of God on the face of the earth. He who is in charge of taking care of the earth with all its contents and prospering it as a mandate from God. As the ruler of the earth, man is obliged to cultivate this universe to prepare a happy and prosperous life. These duties and obligations are a test from God to man, who is the best at fulfilling that mandate. The insatiable desire of man towards what he already has, encourages man to always strive and strive to be able to meet the needs of his life, although sometimes beyond what is necessary. Human efforts and efforts are realized what they are not, often causing interlocking influences that never stop, which are now called environmental problems, namely the human environment with nature around it and globally. The environment is part of the integrity of human life. Islam places nature as a creation of Allah whose existence depends on Allah who created and nurtured it. Man is just like nature, that is, as a creation of God, in his function as caliph God can use nature for his sake, but in that case, he is not the master of nature and must treat nature according to the guidelines that God gives for his own good. The guidelines that Allah gives to humans about treating nature are found in the Qur'an and Hadith. Which in the Qur'an and Hadith humans are forbidden to do deeds that result in damaging the environment.

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## COMPETING INTERESTS

The Authors declared that they have no competing interests.

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*“If a Muslim plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, it is regarded as a charitable gift (sadaqah) for him.”*

**Hadits (HR. Bukhari)**