



Research Article

Islam and the Environment: The Relationship Between Environmental Protection and Management Initiatives

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Abstract

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The primary objective of this research endeavour is to examine the correlation and comprehension between the Islamic perspective, a theological doctrine governing human-environment interactions, and the Environmental Protection and Management Law (UUPPLH), a component of the Indonesian Environmental Constitution, which mandates environmental protection and administration. This is an intriguing topic for research due to the numerous accusations that religion and human perspective are at the origin of the numerous ecological crises the world is currently experiencing. The research is normative in nature, as it gathers descriptive-analytical materials and literature. The findings of the study indicate that in accordance with the teachings of Islam (As-Sunnah and the Quran), all individuals are obligated to safeguard the environment and abstain from waste. Numerous environmental topics are addressed in the history of the Prophet Muhammad SAW, including land reclamation, conservation of natural resources, and maintenance of environmental purity, in addition to the prohibition of waste in consumption and other forms of luxury. Upon comparing the notions of environmental protection and management as espoused in Islamic teachings and UUPPLH, a unifying theme emerges: the interdependent nature of the environment and humanity, which exerts mutual influence. Consequently, as moral beings, humans are morally obligated to safeguard and conserve the environs. Islam teaches that if humans effectively manage and preserve the environment, the outcomes will be favorable; conversely, if humans fail to do so, the outcomes will be detrimental.

INTRODUCTION

Environmental damage and degradation has become a serious phenomenon that affects all aspects of life and has become a complex global problem (Pelengkahu & Satria, 2023). Massive environmental destruction and land degradation carried out by humans directly or indirectly impact humans themselves (Hakim & Munawir, 2020), damaged ecosystems exacerbate climate change, weaken food security, and harm humans and other organisms. Reporting from the United Nations Environment Program (UNEP) states that around 3.2 billion people or 40% of the global population are adversely affected by land degradation, up to \$577 billion in annual global crop production is threatened by the loss of pollinators. Land clearing, crop production and fertilization contribute to 25% of global greenhouse gas emissions (UNEP, 2024). In this case, no country or world organization is fully responsible for the damage caused, currently it is common knowledge that industrial countries or developed countries are the main actors in the environmental damage that occurs. Kamali (2016) argues that the environmental damage currently occurring largely stems from experimental industrial pollution, carbon emissions, and the massive application of technology, which is then exacerbated by the unstoppable expansionist policies of the world's large industrial countries (Kamali, 2016)



The present climate catastrophe is undeniable since it is observable and palpable by everybody. Similar to global warming, which is just one facet, but has a severe effect that is felt by all creatures. Other ignored factors include the loss of species, habitat damage, deforestation, desertification, and resource depletion. Industrial pollution has infiltrated the food chain, affecting the air we breathe and the water we consume. The environmental impact of climate change has emerged as a regularly discussed topic over the past decade. Individuals as well as the government are included. The subject matter of environmental change, global warming, and the greenhouse effect is not far from the discourse. The consequences that ensue during environmental disruptions are impacted by the exploitation-oriented thought processes of contemporary society (Mensah, 2019). It is highly regrettable that traditional patterns have been supplanted in the environmental ethics process. Everything is executed in pursuit of economic gain, disregarding the potential long-term consequences. Possible long-term consequences may have an impact on both the environment and human beings.

Environmental issues that are brought about by human actions are not dissimilar to challenges encountered in the development of environmental law (Zeng J, Jiang M, 2020). Fiqh does not only focus on the paradigm of worshiping Allah SWT. The widespread discussion of fiqh also concerns religious principles in dealing with the social realities that occur and how human behavior deals with them (Fad, 2021). In the Qur'an, Allah expressly forbids humans from doing damage in any form on this earth;

"And do not cause damage on the face of the earth, after (Allah) has repaired it and pray to Him with fear (it will not be accepted) and hope (it will be granted). Indeed, Allah's mercy is very close to those who do good." (QS. Al-A'raf :56). Explicitly, the verse explains that all types of damage that occur on the surface of the earth are the result of human actions in interacting with their environment. And this matter has also been explained very clearly in Surah Ar-Rum verse 41, which reads:

"Damage has appeared on land and at sea caused by the actions of human hands, so that Allah will make them feel part of (the consequences of) their actions, so that they return (to the right path)"(QS. Ar-Rum: 41).

This verse should be used as material for reflection or introspection by humans as creatures who manage this earth by managing the environment as well as possible so that no damage occurs to the universe. When connected to the current condition of Indonesia where environmental issues are still rampant in it, starting from mining issues, global warming, illegal deforestation, and others (Tacconi et al., 2019). Everything that is done must of course comply with existing regulations. The basic rules which are then called the constitution are of course owned by Indonesia as a legal state. The 1945 Constitution which became the Indonesian constitution in Article 33 paragraphs (3) and (4) states that:

"Earth and water and the natural resources contained therein are controlled by the state and used for the greatest prosperity of the people."

"The national economy is organized based on economic democracy with the principles of togetherness, efficiency, justice, sustainability, environmental insight, independence, and by maintaining the balance of progress and unity of the national economy."

This environmentally-oriented diction is the basis of the Indonesian constitution in its conception of environmental protection at the state level (Irsan & Utama, 2019). It is not only based on economic elements but is also based on environmental elements which must be upheld (Pelengkahu, 2022). This relationship is then interesting to discuss. To what extent does Islam regulate in its view the concept of the environment which includes protection of the environment itself. Which is then connected to the Indonesian constitution itself in regulating the implementation of environmental concepts.

METHOD

This study is a prescriptive juridical-normative legal research. Primary and secondary legal sources were gathered through literature review and subsequently examined utilizing deductive syllogism techniques. The author's analysis aims to connect Islamic teachings from the Al-Quran and As-Sunnah with the Environmental Protection and Management Law (UUPPLH) as the National Environmental Constitution to offer recommendations for environmental protection and management. The author employs a statutory approach and a comparative approach to examine the significance of the issue under investigation, facilitating a more accessible analysis (Pelengkahu & Satria, 2023).

RESULTS AND DISCUSSION

The Concept of Environmental Protection and Management According to an Islamic Perspective

Signs of environmental damage through disasters continue to hit Indonesia. On the other hand, Islam itself has actually offered many comprehensive solutions to environmental problems. In various narrations and words of Allah SWT, he often reminds his people to preserve the environment to avoid disasters. Through the holy book Al-Quran, Allah warns in QS. Ar-Ruum verse (41), which reads:

"It has been seen that damage on land and at sea is caused by the actions of human hands, Allah wants them to feel it. Some of (the consequences of) their actions, so that they return (to the right path)."

Environmental damage should not only be seen from the perspective of human interests but needs to pay attention to the quality and carrying capacity of other entities in an ecosystem, namely animals, plants or other creatures which ultimately influence human life. The Prophet's Hadith and Sunnah discuss various aspects of the environment, such as conserving natural resources, land reclamation, and maintaining environmental cleanliness.

The Prophet Muhammad SAW also prohibited waste in consumption or other forms of luxury. He urges moderation in all aspects of life, led by example, and this is exactly what the Koran emphasizes. Such a teaching focus can encourage the awareness and will of the Muslim community world towards environmental sustainability as a basic behavioral principle.¹ Islam views the essential elements of nature, such as land, water, forests, fire, light, and so on, as belonging to all living creatures and not just to humans. Islam has emphasized the importance of preserving the environment and protecting natural resources, as stipulated in the Al-Quran with many verses that refer to the concept of the environment and important principles for preserving it as well as rules that determine the extent to which humans benefit from various natural resources.

Islam is a religion that always teaches how important it is to manage and protect the environment. As mentioned in the Hadith History of Astianah which reads:

"Hadith from Anas ra he said: Rasulullah SAW said: A Muslim does not plant a tree or sow seeds on the ground, then a bird or human or animal comes and eats part of it, but what he eats is his charity."

Based on the sound of this hadith, it can be concluded that Rasulullah SAW ordered tree planting or reforestation as a form of effort to protect the environment. This hadith can also reflect the existence of a prohibition on environmental exploitation, especially illegal logging.

Humans were created to occupy a very important role. Basically, humans have a duty and obligation to maintain the balance of the ecosystem and preserve the carrying capacity of the environment. This means that humans are an extension of God in managing the environment on earth,

¹ Muslim is defined as anyone who adheres to the religion of Islam and practices Islamic teachings.

therefore humans are said to have a role as khalifatullah fil ard. As khalifatullah fil ard, humans in managing the environment on earth must be wise so that no damage occurs which could cause a natural disaster (Mohamad, 2023). The role of humans as khalifatullah fil ard who cares about the environment is stated in the QS. Al-Baqarah 2: 30, namely:

"Remember when your Lord said to the Angels: 'Indeed, I want to make a caliph on earth.' they said: 'Why do you want to make (caliph) on earth someone who will cause damage to it and shed blood, even though we always glorify you by praising you and purifying you?' God says: 'Indeed, I know what you do not know.'"

Based on the verse above, it further strengthens the status of humans who have a role in carrying out an ecological mission in the form of managing nature in order to preserve it. This means that there is cooperation between Allah SWT and humans, namely Allah SWT as the mandate giver to humans to manage and protect the environment.

Humans who are appointed as caliphs on earth must of course have clean morals physically and spiritually (Kadir et al., 2022). This relationship between physical and spiritual is an integral part that cannot be separated. When physical cleanliness is directly proportional to spiritual cleanliness. When it is directly proportional, then as a Muslim who is sent as caliph who is the leader and representative of Allah in the world, he is obliged to care for the earth, which contains the environment itself (Nugraha & Naupal, 2019).

The context of maintaining here is not using natural resources arbitrarily. Exploitation is prohibited in the use of natural resources on land and at sea (Alauddin, 2022). All uses taken must be based on rationality and proportionality in accordance with existing needs. All of this is used for the benefit of society today and tomorrow. Not only utilizing it but also what is important is maintaining the environmental ecosystem. God's Word in Surah Al-A'raf verse 56 has explicitly told us that humans must not do damage on earth.

A Muslim has an obligation to obey Allah SWT. Obedience is what will encourage a Muslim's spiritual piety when he always carries out His commands. When strong faith leads to a person's strong piety, it is also directly proportional to his other (social) relationships. A Muslim's good relationship with Allah will encourage a Muslim's relationship with fellow humans to be good too. That is what then becomes the basis of a Muslim's ethics in his relationships with others. No exception is the relationship of a Muslim in carrying out his obligations as caliph to protect the earth. This integration is important in that a Muslim's obedience will be followed by a Muslim's ethics in his life in the world. A Muslim who understands and implements the words of Allah, in this case in the context of environmental protection, will carry out his obligations and realize ideal environmental protection in concept and behavior.

The Prophet Muhammad SAW always ordered his people to always preserve the environment, namely:

1. The Prophet Muhammad SAW in his hadith gave the command to revive a dead land. This means that there is an order to plant dead land so that later the land can still provide benefits for the public interest;
2. Prophet Muhammad SAW in his hadith, when land is vacant, it becomes the property of the person who brought the land to life. This is a motivation for people to be able to revive dead land, where reviving dead land is one of the virtues in Islam which will be promised huge rewards;
3. The Prophet SAW in his hadith ordered the planting of trees again or what is also known as reforestation. Apart from that, there is also a prohibition in the form of illegal felling of trees, but it must follow a predetermined procedure so that the felling of trees does not disturb the existence of creatures on earth;

4. The Prophet SAW in his hadith forbade defecating carelessly, such as in places, trees that are bearing fruit, in rivers, in the middle of the road, and other places. Carelessly defecating can disturb other people and the place of defecation will become unclean, and even become a source of disease

The Relevance of Environmental Protection and Management in Islam and the Indonesian Environmental Constitution

Indonesia is a country that is abundant in environmental wealth. Of course, with abundant natural resources, there are regulations governing the management and protection of the environment. The existence of regulations governing environmental management and protection is a form of fulfilling the right to a good environment for the community. The right to a good and healthy environment is a constitutional right that cannot be contested (Aspan & Yunus, 2019). The Indonesian Constitution, namely the 1945 Constitution, provides protection for people's rights to obtain a clean and healthy living environment as part of human rights. This can be seen in Article 28H paragraph (1) which reads:

"Every person has the right to live in physical and spiritual prosperity, to have a place to live, and to have a good and healthy living environment and the right to receive health services."

Then it is further explained in Article 33 paragraph (4) which reads:

"The national economy is organized based on economic democracy with the principles of togetherness, efficiency, justice, sustainability, environmentally friendly, independent, and by maintaining the balance of progress and national economic unity."

The legal instruments at the normative level, which regulate human relations with the environment, are administrative law, criminal law and civil law (Purnawati et al., 2021). These three instruments are contained in 1 (one) statutory regulation, namely Law Number 32 of 2009 concerning Environmental Protection and Management (UUPLH). Article 1 paragraph (1) UUPLH explains the meaning of the environment, namely:

"The unity of space with all objects, forces, conditions and living creatures, including humans and their behavior, which influences nature itself, the continuity of life, and the welfare of humans and other living creatures."

When compared with the concepts of environmental management and protection in Islam and UUPLH, there are similarities, namely that with respect to the environment there is a reciprocal relationship between humans and the environment. If humans can manage and protect the environment well, the results will be good, and vice versa, if humans are not able to manage and protect the environment well, the results will be damage.

Then, in terms of objectives in managing and protecting the environment, both Islamic law and Indonesian positive law have similarities, namely to achieve environmental sustainability with the aim of developing the whole human being, controlling the use of natural resources wisely, and the existence of a balance between humans and environment. In the UUPLH, the objectives of environmental management and protection can be seen in Article 1 paragraph (2) which reads:

"Environmental protection and management is a systematic and integrated effort carried out to preserve environmental functions and prevent environmental pollution and/or damage which includes planning, utilization, control, maintenance, supervision and law enforcement."

In prior discourse, we delineated a number of actions that are intrinsically forbidden in the Islamic faith with regard to the environment. Indonesian positive law, particularly the UUPLH, prohibits a number of activities that are detrimental to the environment, namely:

1. Pollution and damage to the environment;
2. Importing prohibited B3 materials into the Unitary State of the Republic of Indonesia;
3. Entering waste originating from abroad into the Indonesian environmental media;

4. Dispose of hazardous waste into environmental media;
5. Dispose of B3 and B3 waste into environmental media;
6. Release genetically engineered products that do not comply with statutory regulations or environmental permits to environmental media;
7. Burning land in order to clear land;
8. Carrying out AMDAL preparation without an AMDAL preparation competency certificate;
9. Providing and disseminating information that is false, misleading, omitting information, destroying information, or providing incorrect information.

Based on this, it can be seen that in essence regarding the environment there is a prohibition on actions that can damage the environment. These actions arise as a result of an imbalance in managing the environment, human arrogance and greed, resulting in a feeling that nature is private property. This of course contradicts the concept of environmental management and protection in Islamic concepts and the laws and regulations in force in Indonesia.

CONCLUSION

Islam has emphasized the importance of preserving the environment and protecting natural resources, as stipulated in the Al-Quran with many verses that refer to the concept of the environment and important principles for preserving it as well as rules that determine the extent to which humans obtain benefits from various natural resources. The concept of environmental management and protection is also explained in the hadiths of the Prophet Muhammad. In Islam it is explained that humans have a role as khalifatullah fil ard. This means that humans are an extension of God in managing the environment on earth.

The 1945 State Constitution provides protection for people's rights to obtain a clean and healthy living environment as part of human rights. Environmental protection and management in Indonesia is specifically regulated in the UUPH. The concepts of environmental management and protection in Islam and Indonesian positive law have similarities. These similarities can be seen from the definition of environmental management and protection, the objectives of environmental management and protection and the things that are prohibited from doing to the environment. This means that the concept of environmental management and protection in Islam is considered relevant to the concept of environmental management and protection in Indonesia.

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