

The Concept of Environmental Conservation in The Qur'an

M Rizky Herdiansyah¹, Anggi Taryana², Raka Alifan Rozaqi³, Dadan Firdaus⁴
Universitas Islam Negeri Sunan Gunung Djati Bandung^{1,2,3,4}

e-mail: 1245030074@student.uinsgd.ac.id

History Article:

Submitted 06 28, 2026
Received 07 04, 2026
Published 07 06, 2026

ABSTRACT

Environmental degradation caused by human activities has become one of the major issues threatening ecosystem balance and the sustainability of life. In Islam, environmental conservation is considered part of human responsibility as God's vicegerent (khalifah) on earth. The purpose of this study is to examine the concept of environmental protection as presented in Surah Al-A'raf, verse 56 of the Quran, and to evaluate its relevance to current environmental issues. This research employed a qualitative approach using library research. Data were collected from the Qur'an, scholarly journal articles, and other relevant academic literature. The findings reveal that Surah Al-A'raf verse 56 contains a prohibition against causing corruption (fasad) on earth after God has established it in a good and balanced condition. The verse embodies environmental conservation values, including human responsibility toward nature, maintaining ecological balance, and the wise utilization of natural resources. The study also indicates that these values remain relevant to current environmental problems, such as illegal logging, environmental pollution, and excessive exploitation of natural resources. Therefore, Surah Al-A'raf, verse 56, can act as a moral foundation for initiatives aimed at safeguarding the environment and encouraging sustainable progress. These findings offer practical implications for environmental policy and Islamic religious education.

Keywords: Environmental conservation, Surah Al-A'raf verse 56, Islamic environmental ethics, environmental degradation, Qur'an

How to Cite:

Herdiansyah, M. R., Taryana, A., Rozaqi, R. A., & Firdaus, D. (2026). The Concept of Environmental Conservation in The Qur'an. Jejak Digital: Jurnal Ilmiah Multidisiplin, 2(4), 7483-7489. <https://doi.org/10.63822/16ec9n15>

INTRODUCTION

The environment plays a crucial role in the existence of humans and all life forms on our planet. Nevertheless, many activities carried out by people—like unlawful deforestation, pollution, and excessive use of natural resources—have caused harm to the ecosystem. The repercussions of this harm can lead to numerous natural calamities, including floods, landslides, and powerful winds. In this regard, Islamic principles offer a strong basis of belief and ethical guidance that motivates individuals to safeguard and maintain the natural environment.

A specific verse in the Quran that emphasizes the ban on harming the environment is in Surah Al-A'raf, verse 56, which mentions:

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

"And do not cause corruption on the earth after (Allah) has set it in order and call upon Him with fear and hope. Indeed, the mercy of Allah is very near to those who do good." (QS. Al-A'raf: 56).

This verse highlights that Allah has designed the earth in a harmonious and organized manner. Thus, individuals have a duty to maintain its sustainability and avoid actions that could disturb this order. Environmental degradation in Indonesia remains a multifaceted issue. A prime example is the rampant occurrence of illegal logging, which greatly affects the ecosystem's stability. The situation regarding logging in Aceh serves as a clear illustration of the connection between forest exploitation and the rise of natural calamities. The Special Investigations Unit of the Indonesian Criminal Police (Bareskrim Polri) has initiated a probe into suspected illegal logging activities in Aceh after uncovering evidence that links these acts to landslides and flooding in the area. This scenario reveals that harmful human practices continue to pose a significant threat that demands urgent attention, as they not only harm the environment but also jeopardize the safety and health of nearby communities (Okezone, 2025).

Many research efforts have explored environmental ethics through the lens of Islam. Husna and Sarjan (2024) indicate that people, being khalifah, carry a duty both morally and spiritually to protect the natural world. The position of humans as khalifah suggests that it is essential to use natural resources judiciously to uphold the equilibrium of the ecosystem. In accordance with this, Hidayah (2024) highlights that Surah Al-A'raf, verse 56, includes ethical principles related to the environment that urge people to safeguard nature and steer clear of different types of harm. Additionally, Purwanti (2021) notes that Surah Al-A'raf, verses 56–58, features lessons about the environment that can enhance awareness about ecology and reinforce human duties toward the natural world.

Studies on Surah Al-A'raf, verse 56, have also been widely conducted through an environmental tafsir (exegesis) approach. Yunus et al. (2021) explain that the ecological content contained in Surah Al-A'raf, verses 56-58, can be approached through different strategies for environmental preservation, including reforestation and the safeguarding of nature. This conclusion is consistent with the work of Fadli et al. (2025), which proposes that the ban on "fasad" (corruption/destruction) mentioned in Surah Al-A'raf, verse 56, pertains not just to social and ethical damage but also includes harm to the environment, which jeopardizes the ongoing viability of both human existence and the natural world. This research suggests that the restriction on environmental harm specified in this verse is intended to safeguard human existence and ensure the sustainability of ways of living, education, and the conservation of nature for generations to come.

A broader perspective on the relationship between Islam and the environment is also presented by Koehrsen (2021), who explains that Islamic groups and religious leaders play a significant role in shaping public perceptions of climate change and supporting various environmental conservation efforts.

Furthermore, Latif et al. (2023) assert that environmental theology in Islam is strongly relevant to efforts to safeguard the common good and the sustainability of life. Meanwhile, Rohman (2024) emphasizes the importance of integrating environmental principles into Islamic education to foster sustainable ecological awareness amid increasingly deteriorating environmental conditions.

Meliyana (2024) further argues that Surah Al-A'raf, verses 56–58, presents a paradigm of ecosufism that promotes a sustainable lifestyle through spiritual awareness and environmental responsibility. From this perspective, environmental conservation is not merely a physical activity but also a form of worship that reflects humanity's obedience to Allah. This approach reinforces the understanding that protecting nature is closely linked to Islamic moral values and sustainable development.

A study specifically linking Surah Al-A'raf, verse 56, to contemporary environmental issues was conducted by Jannah (2025), who related the verse to the issues of climate change and the ecological crisis. The study shows that environmental degradation and climate change are consequences of human behavior that disregards the principles of balance and responsibility toward nature. Surah Al-A'raf, verse 56, is interpreted as a warning that humans should not engage in actions that could harm nature, after Allah created it in a state of goodness and order.

Furthermore, Azzahra et al. (2025) state that the concepts of khalifah, mizan, and fasad fil ardh form the foundation of environmental theology in Islam. However, the application of these principles in the lives of Muslim communities still faces many obstacles, meaning that these principles have not yet been able to function effectively in addressing environmental issues. They argue that the lack of understanding and application of ecological values in social contexts is one of the causes of various types of ongoing environmental damage.

Although various previous studies have discussed the concept of khalifah, environmental ethics, Islamic eco-theology, and the prohibition against fasad in Surah Al-A'raf, verse 56, most of these studies still prioritize the normative and theological aspects. These studies have not specifically addressed the relevance of the interpretation of Surah Al-A'raf verse 56 to illegal deforestation, which is a form of environmental destruction that continues to occur in many regions of Indonesia.

Therefore, this study has unique characteristics, as it analyzes the concept of nature conservation as presented in Surah Al-A'raf, verse 56, and its relevance to contemporary environmental issues. It is hoped that this study will yield a more comprehensive understanding of the values of environmental conservation found in the Quran and how they can be applied to address various types of environmental damage.

This study is expected to contribute both theoretically and practically to the development of Islamic environmental studies. Theoretically, this study enriches our understanding of the values of environmental conservation contained in Surah Al-A'raf, verse 56, by relating them to contemporary environmental issues. Practically, the findings of this study can serve as a moral and educational guide to raise environmental awareness and support sustainable environmental conservation efforts within the Muslim community.

METHODS

In this study, the researcher served as the key instrument in selecting, collecting, reviewing, and analyzing various data sources drawn from relevant literature. The research materials consist of primary and secondary data. The primary data consists of QS. Al-Araf verse 56, along with relevant exegetical texts serving as the main references for understanding the verse's content. Meanwhile, the secondary data was obtained from various relevant sources, including scientific publications, books, previous research findings,

and documents discussing environmental issues, illegal logging, and ecological perspectives within an Islamic context.

This study employs a qualitative approach with a library based research design. Data were collected through documentation techniques by identifying, selecting, and reviewing relevant literature, including the Qur'an, Qur'anic exegesis, scientific journal articles, books, and other academic publications related to environmental conservation in Islam. The collected data were analyzed descriptively through data reduction, classification, interpretation, and drawing conclusions to identify the values of environmental conservation contained in Surah Al-A'raf, verse 56, and to examine their relevance to contemporary environmental issues.

RESULT

Based on a literature review, this study found that Surah Al-A'raf, verse 56, contains fundamental values of environmental conservation through the prohibition against causing fasad (damage or destruction) on Earth after Allah created it in a state of balance and goodness. These findings indicate that the verse emphasizes three key environmental values. First, humans bear the responsibility as khalifah (stewards) to preserve and protect the natural environment. Second, maintaining ecological balance is considered an essential principle for the survival of life on Earth. Third, natural resources must be utilized wisely and responsibly to ensure environmental sustainability. These findings demonstrate that the environmental principles contained in Surah Al-A'raf, verse 56, remain relevant in addressing contemporary environmental issues such as illegal logging, pollution, and the overexploitation of natural resources.

Discussion

Research findings have shown that the prohibition against hypocrisy contained in Surah Al-A'raf, verse 56, has a broad meaning that is not limited to social and moral corruption. In an environmental context, this verse can also be understood as a prohibition against various activities that cause environmental damage, such as air pollution, water pollution, illegal logging, environmental contamination, excessive exploitation of natural resources, and other actions that can disrupt the environmental balance.

The concept of the relationship between humans and nature contained in that verse does not refer to a relationship of exploitation, but rather one of responsibility. As stewards of the earth, humans also have a duty to protect and preserve the environment so that its benefits can be enjoyed sustainably. Therefore, the concept of environmental preservation in Islam is not only about maintaining environmental balance and ecological considerations, but also moral and spiritual dimensions.

These findings are also quite relevant to the current situation in Indonesia. Illegal logging practices in various regions demonstrate that environmental damage is often caused by human activities that disregard the concepts of balance and sustainability. According to Surah Al-A'raf, verse 56, such actions constitute a form of corruption that is prohibited because they can cause harm to every individual and to the environment.

The findings of this study are consistent with those reported by Husna and Sarjan (2024), who revealed that humans, as Khalifah, bear moral and spiritual responsibility for protecting the environment. This study also reinforces the findings of Hidayah (2024), which indicate that Surah Al-A'raf, verse 56, contains environmental values that emphasize the importance of maintaining the balance of nature. Furthermore, the findings of this study reinforce the research conducted by Fadli et al. (2025), which

indicates that the meaning of “fasad” in Surah Al-A’raf, verse 56, is not only related to social and moral corruption but also encompasses environmental degradation caused by human actions. These findings are also consistent with those of Yunus et al. (2021), who demonstrated that the ecological values in Surah Al-A’raf, verses 56–58, can be applied through various actions to protect the environment.

The findings of this study are consistent with a study conducted by Purwanti (2021), which revealed that verses 56–58 of Surah Al-A’raf contain educational values regarding the environment that can enhance ecological awareness and human responsibility toward nature. Furthermore, the results of this study are consistent with the views of Azzahra et al. (2025), who state that the concepts of Khalifah, Mizan, and Fasad fil Ardh form the foundation of environmental theology in Islam. This study is also consistent with the research by Jannah (2025), who links Surah Al-A’raf, verse 56, to the issues of climate change and the ecological crisis, which are the result of human actions that disregard the balance of nature.

The findings of this study are also supported by Aripin (2023), who argues that Surah Al-A’raf, verses 56–58, contain fundamental principles of environmental ethics that can be integrated into environmental education. According to that study, the prohibition against damaging the earth encourages individuals to develop ecological awareness, responsibility, and sustainable behavior. These findings further reinforce the view that the environmental values contained in Surah Al-A’raf, verse 56, are not only theological but also educational, promoting environmental responsibility in contemporary society.

Basri (2025) also emphasizes that Islamic environmental ethics are based on the principles of khalifah (stewardship), amanah (trust), and justice in the management of natural resources. The study argues that environmental conservation must be understood as a moral obligation that requires humans to protect nature responsibly while ensuring its sustainability for future generations. This perspective aligns with the findings of this study, which highlights that the values contained in Surah Al-A’raf, verse 56, encourage responsible environmental stewardship based on the principles of Islamic ethics.

Lesi and Alfatih (2025) further explain that Islamic environmental ethics, as reflected in the thought of Seyyed Hossein Nasr, emphasizes the sacred relationship between humans and nature. According to their research, environmental degradation occurs when humans neglect their spiritual responsibility toward creation and prioritize exploitation over conservation. This perspective supports the findings of this study by affirming that environmental conservation in Surah Al-A’raf, verse 56, is not merely an ecological responsibility but also a spiritual commitment rooted in Islamic teachings.

Nevertheless, this study has a different focus from previous research. Most previous studies have discussed Surah Al-A’raf, verse 56, in the context of environmental ethics, environmental education, environmental theology, or ecological exegesis in general. Meanwhile, this study focuses on highlighting the concept of environmental conservation contained in that verse and relates it to contemporary environmental degradation in Indonesia, particularly the practice of illegal logging and its impact on ecosystem balance. Therefore, this study offers deeper insights into the importance of Surah Al-A’raf, verse 56, in current efforts to protect the environment.

This study contributes to the development of Islamic environmental studies by presenting a contextual interpretation of Surah Al-A’raf, verse 56, in relation to contemporary environmental issues, particularly illegal logging in Indonesia. Unlike previous studies, which have largely focused on environmental ethics, ecological theology, or Qur’anic exegesis, this study emphasizes the practical relevance of the Qur’an’s environmental conservation values as a moral and ethical foundation for promoting sustainable environmental management. These findings also reinforce the understanding that Islamic teachings can serve as a practical framework for addressing current ecological challenges.

This study has limitations because it employs a qualitative, literature-based research approach, which relies entirely on the analysis of Surah Al-A'raf, verse 56, and related academic literature without involving empirical data or field observations. Consequently, the findings reflect conceptual and interpretive perspectives rather than practical applications in society. Future research is recommended to use empirical methods, such as interviews, observations, or case studies, to examine how the environmental values contained in the Qur'an are applied in educational institutions, local communities, or environmental conservation programs.

CONCLUSION

Based on the results of this study, it can be concluded that Surah Al-A'raf, verse 56, contains a concept that encourages the prohibition of causing damage to the Earth, considering that Allah created the Earth in a state of goodness and balance. This verse also implies that humans have a responsibility to protect and preserve the environment by utilizing natural resources wisely and avoiding actions that could disrupt the balance of the ecosystem. Furthermore, the values contained in this verse are highly relevant and aligned with various current environmental issues, such as illegal deforestation, pollution, and the excessive exploitation of natural resources. This study also demonstrates that the concept of environmental conservation in Islam encompasses more than mere protection of nature; it also includes ethical and spiritual values that reinforce humanity's role as stewards of the Earth. Therefore, it is important to develop an understanding of the values of environmental protection in the Quran as an ethical foundation for addressing various environmental challenges in our era. It is hoped that future research will explore other Quranic verses related to environmental issues or connect the principles of environmental protection found in the Quran with environmental management practices in various social and cultural contexts.

REFERENCES

- Aripin, A., & Nugroho, K. (2023). Environmental ethics in the perspective of the Qur'an: Analysis of Surah Al-A'raf verses 56-58. *Proceedings of the International Summit on Science, Technology, and Humanity (ISETH)*.
- Azzahra, B. A., Dwitama, K. N., Alfarizy, S., Ramadhani, S. A., & Firdaus, D. (2025). Kegagalan teologi lingkungan dalam masyarakat Muslim: Studi kritik atas relasi antara keyakinan dan kerusakan alam di Indonesia. *JIMU: Jurnal Ilmiah Multi Disiplin*, 3(4), 662-674.
- Basri, S., Adnan, Y., Widiastuty, L., Syamsul, M. A., & Indar, I. (2024). Islamic environmental ethics: A cultural framework for sustainable resource management and global ecological stewardship. *Diversity: Disease Preventive of Research Integrity*, 5(2), 86-93. <https://doi.org/10.24252/diversity.v5i2.52342>
- Fadli, M., Huda, M. S., Alfarizi, M., Putri, U., & Majid, A. (2025). Larangan merusak lingkungan dalam QS. Al-A'raf [7]: 56 perspektif tafsir maqashidi. *Qur'ania: Jurnal Ilmu Al-Qur'an dan Tafsir*, 1(2), 13-27.
- Hidayah, N. Q. (2024). Penanaman etika lingkungan sebagai penerapan jiwa biologis pada tiap individu serta korelasinya dengan Surat Al-A'raf ayat 56. *Es-Syajar: Journal of Islamic Integration Science and Technology*, 2(1), 167-177. <https://doi.org/10.18860/es.v2i1.18139>

- Husna, F., & Sarjan, M. (2024). Peran manusia sebagai khalifah dalam menjaga lingkungan hidup melalui etika lingkungan serta korelasinya dengan Surat Al-A'raf ayat 56. *Lambda: Jurnal Ilmiah Pendidikan MIPA dan Aplikasinya*, 4(3), 161-168. <https://doi.org/10.58218/lambda.v4i3.1005>
- Jannah, M., & Akbar, A. (2025). Perubahan iklim dan krisis ekologis dalam perspektif Al-Qur'an: Kajian tafsir atas Q.S. Al-A'raf ayat 56. *Edusola: Journal Education, Sociology and Law*, 1(3), 1189-1198.
- Koehrsen, J. (2021). Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities. *WIREs Climate Change*, 12(3), e702. <https://doi.org/10.1002/wcc.702>
- Latif, M., Hanafi, D., Damis, R., & Goncing, A. (2023). Environmental theology and its relevance to Islamic law: Perception of Makassar Muslim scholars, Indonesia. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 7(3), 1510-1535. <https://doi.org/10.22373/sjhk.v7i3.18905>
- Lesi, A. T., & Alfatih, F. (2025). An environmental ethics in Islamic perspective: An analysis of the thoughts of Dr. Sayyed Hossein Nasr. *International Journal of Advanced Science and Education Research (IJoASER)*, 8(3), 224-233.
- Meliyana, F., & Putra, A. (2024). Implementation of Surah Al-A'raf verses 56-58 as the sustainable lifestyle based on ecosufism paradigm. *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 6(2), 175-194. <https://doi.org/10.24239/al-munir.v6i2.932>
- Nur, A., Husin, H. B., Alwizar, & Yasir, M. (2025). Qur'anic ecotheology and the ethics of forest protection in Indonesia. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 26(2), 351-382. <https://doi.org/10.14421/qh.26.2.6312>
- Okezone. (2025, February 9). Diduga jadi biang bencana, 7 laporan kasus pembalakan liar di Aceh resmi naik penyidikan. *Okezone News*.
- Purwanti, E. Y. (2021). Implementation of environmental education value in Islamic education (Analysis of Tafsir Al-Qur'an Surah Al-A'raf Ayat 56-58). *Lisyabab: Jurnal Studi Islam dan Sosial*, 2(2), 161-172. <https://doi.org/10.58326/jurnallisyabab.v2i2.87>
- Rohman, A., Kurniawan, E., Syifauddin, M., Muthohar, A., & Muhtamiroh, S. (2024). Religious education for the environment: Integrating eco-theology in the curriculum of Islamic religious and character education to enhance environmental education in Indonesia. *Nadwa: Jurnal Pendidikan Islam*, 18(2), 201-226. <https://doi.org/10.21580/nw.2024.18.2.21094>
- Yunus, E. M., Pratama, A., Yani, A., Nisa, M. K., & Muhammad, H. (2021). Revitalisasi tafsir ekologi pada kandungan Surat Al-A'raf [7] ayat 56-58 dalam rencana penanaman pohon trembesi di lingkungan UIN Walisongo Semarang. *Jurnal Riset Agama*, 1(3), 840-859. <https://doi.org/10.15575/jra.v1i3.15112>