

STUDY OF ENVIRONMENTAL PRESERVATION LAW FROM AN ISLAMIC LEGAL PERSPECTIVE

Mohammad Syafa'ad¹, La Ode Ismail Ahmad², Abdul Rahman Sakka³

¹⁻³Alaudin State Islamic University of Makassar

E-mail Corespondent: mohsyafaad99@gmail.com

Abstract

Environmental preservation is becoming an increasingly urgent issue amidst global challenges posed by ecosystem degradation, pollution and climate change. In the context of Indonesia, where the majority of the population is Muslim, it is important to explore the role of Islamic law in supporting environmental conservation efforts. Islamic law, as a comprehensive legal system, not only regulates ritual and social aspects, but also provides moral and ethical guidelines related to nature conservation and ecosystem balance. This research aims to examine the principles of Islamic law that are relevant to environmental conservation and explore the potential for their application in the context of legal regulations in Indonesia. Through a qualitative approach and literature study methods, this research identifies teachings in the Al-Qur'an and Hadith which emphasize human responsibility as caliphs on earth, including the obligation to protect and preserve nature. The results of the study show that Islamic law has great potential to provide a strong ethical foundation for environmental conservation. Principles such as balance (mizan), prohibition of causing damage (fasad), and responsibility as caliph on earth can be used as a basis for formulating environmental policies and legal regulations. This research concludes that the integration of Islamic values in environmental law can strengthen environmental conservation efforts in Indonesia, creating a legal framework that is not only oriented towards short-term interests but also towards long-term sustainability and balance of the ecosystem.

Keywords: *Islamic law, environmental conservation, environmental law,*

I. INTRODUCTION

Islam came and was revealed by Allah SWT as rahmatallil` alamin (mercy for all nature). Grace in Arabic means loving or compassion. This shows that Muslims wherever and whenever must always love. And his love is not only for certain groups or certain creatures but for all of nature, including the environment. For this reason, as Muslims, we should understand the basics of environmental conservation. Because environmental preservation cannot be separated from human responsibility as caliphs on this earth. Humans were created as caliphs on this earth to regulate a good and orderly living environment, but on the contrary, currently humans have caused damage to the earth. Islam is a religion that regulates all aspects of life on earth, including how humans protect the environment.

The Hadith gives its own view of the environment, because humans were created as caliphs on earth, who must protect and preserve the earth. If Muslim society understood that correct interaction with the environment is also worship, perhaps environmental damage would not be as great as what is happening now (Ad Dimasyqy,2006). The environment is an essential element in human life which is the main support for the survival of living creatures on earth. However, along with the times and rapid industrialization, environmental problems are increasingly becoming urgent global issues.

Environmental degradation, pollution, climate change and loss of biodiversity are some of the problems that increasingly threaten the balance of ecosystems. This condition encourages the world community to look for effective and sustainable solutions in environmental conservation efforts. In Indonesia, where the majority of the population is Muslim, understanding and applying religious values in everyday life is very important. Islamic law, as a comprehensive legal system, not only regulates aspects of worship and muamalah, but also provides ethical and moral guidance regarding environmental preservation. In the Al-Qur'an and Hadith, there are many teachings that emphasize the importance of maintaining the balance of nature and acting as a caliph on earth who is responsible for preserving the environment. However, even though the principles of environmental conservation are included in Islamic teachings, their implementation in daily life and in legal regulations often receives little attention.

This raises the question of how Islamic law can contribute significantly in formulating policies and legal regulations related to environmental conservation in Indonesia. The study of environmental conservation law from the perspective of Islamic law is relevant to explore more deeply the potential of Islamic teachings in supporting environmental conservation efforts. By integrating Islamic principles into existing environmental legal regulations, it is hoped that a more holistic approach can be formed and rooted in strong spiritual values, so as to produce effective and sustainable solutions to the environmental problems faced today. This research aims to examine how Islamic law can be applied in the context of environmental conservation, as well as exploring the role that Islamic law can play in strengthening environmental regulations in Indonesia.

II. PROBLEM FORMULATION

Based on the background described by the author, the problem formulation in writing this article can be narrowed down into two problem formulations to determine environmental conservation. The problem formulation to be studied is:

1. What is the Environment in a Hadith Perspective?
2. What is Human Attitude towards the Environment?

III. RESEARCH METHODS

This research adopts a qualitative approach with a literature study method to explore the principles of Islamic law relevant to environmental conservation and their potential application within legal regulations in Indonesia. Through an in-depth review of the Qur'an, Hadith, and scholarly works, the study identifies teachings that emphasize human responsibility as caliphs on earth and the obligation to protect and preserve nature. The collected data will be analyzed using thematic analysis and critical interpretation to categorize and interpret key principles such as balance (mizan), prohibition of causing damage (fasad), and responsibility as a caliph in the context of environmental regulations in Indonesia. To ensure validity and reliability, the research will employ source triangulation by reviewing various literatures and legal documents and conducting verification with experts in Islamic law and environmental studies. The research findings are expected to provide arguments on how Islamic law principles can offer a strong ethical foundation for environmental conservation and how these principles can be integrated into the legal framework in Indonesia. The final recommendations will focus on incorporating Islamic values into environmental regulations to support sustainable and balanced conservation efforts.

IV. RESULTS AND DISCUSSIONS

The following are examples of Environmental Conservation and Maintenance in Perspective Hadith:

a. Tree Planting/Reforestation

One proof that Islam really pays attention to the surrounding natural environment is the order of the Prophet sallallahu 'alaihi wa sallam to remove disturbances from the road which he made one of the branches of faith, his order to plant trees even if tomorrow is the end of the world. In this case, the government has the right to order people to plant trees. Al-Qurthubi said, "Farming is fardhu kifayah. The priest (ruler) is obliged to urge his people to plant crops and what that means, such as planting trees.

b. Bringing Dead Land to Life

Dead land means land that is unoccupied, has no water, is not filled with buildings and is not utilized. In this hadith, the Prophet SAW emphasized that ownership status for empty land belongs to those who bring it to life, as a motivation and recommendation for those who bring it to life. Bringing dead land back to life, this business is categorized as a virtue recommended by Islam, and promises enormous rewards to those who try it.

c. Caring for and Protecting Animals

d. Use enough water

e. Maintain the cleanliness of public facilities

There are several reasons why humans must protect nature:

1. The concept of Tawhid, namely understanding the concept of the unity of origin of all creatures. That everything that exists is equally a creation of Allah, humans and nature and all its contents.

2. That the universe is one of the Kauniyyah verses (signs of God's greatness spread out in the universe) which contains the meaning of seeing everything in nature as a sign (verse) of the greatness of the Creator. The Qur'an teaches a deep love for nature. Because, loving nature means loving ourselves and loving the Creator. In the Qur'an, Allah Ta'ala commands His servants to know Himself (ma'rifatullah) in two ways, first by paying attention to the results of Allah's actions (all kinds of His creation and everything in world), this is related to what is visible (the universe). Second, by contemplating and meditating on His verses, this is related to verses that are audible (written) and can be understood.

3. That humans are caliphs, whose job is to be prosperous on earth

. Understanding this position provides an understanding that humans must do whatever it takes to safeguard, protect and manage all the gifts contained in the universe.

Hadith About Qadha' Al-Haajat

Hadith regarding the prohibition of defecating in places where humans normally pass and in shelters/under trees

،نع ذاعم نب ليج، لاق :لاق لوسر اللّ نلص الل هيلع اوقتنا : "ملسو نعلملا تتأثلا :زار بلا يف دراوملا، ععراقو قيرطلا لظلاو

Muad bin Jabal said, Rasulullah SAW said, beware of three things: dirt at the source, polluting the middle of the road and shady places" HR. Abi Daud

The hadith above is a hadith that explains the prohibition of defecating in places, namely on roads commonly used by humans or in shelters, including under trees from which the fruit (benefits) can be harvested. The prohibition on defecating in these two places is so strict, in this hadith regarding the prohibition on defecating indiscriminately, it explains that there is a prohibition on defecating and urinating on the roads (where people pass), in places where they sit and take shelter, in canals. water channels that are used, both by humans and their animals, on the banks of rivers or beaches where people often play around, under fruit-bearing trees whose fruit is often picked and eaten. Because the latter causes the fruit to be stained with dirt when it falls from the tree, making the person who picks it unclean, the unclean will decompose in the soil and then be absorbed by the roots and carried into the fruit. Islam explains to humans to make places to defecate in appropriate places and places that they should avoid (in today's world, this is interpreted as a toilet).

HUMAN ATTITUDES TOWARDS THE ENVIRONMENT

The Qur'an talks about God, Man and Nature. These three recurring themes mentioned in the Muslim holy book, if understood properly and correctly, and implemented, then there is hope that a more friendly civilization may be possible. As stated by the philosopher Muhammad Iqbal, he wrote: "Humanity today requires three things, namely a spiritual interpretation of the universe, spiritual emancipation of the individual, and a set of principles that are universally adhered to."

universal that will explain the evolution of human society on a spiritual basis.

As in Ar Rum verse 41:

مهلع اولمع يذلا ضعب مهقيديل سانلا نديا تبسك امب رحبلاو ربلانف داسفلا رهظ نوعجري

It means :

"We have seen damage on land and at sea caused by human hands. (Through that) Allah makes them feel some of the (consequences of) their actions so that they return (to the right path)."

Humans are the best creatures among all of God's creation and have the responsibility to manage the earth, so everything on earth is handed over to humans. Humans are given several advantages among His creatures, namely glory, being given facilities on land and sea, receiving sustenance from good things, and perfect advantages over other creatures. The earth and everything in it was created by Allah for humans, everything humans want is whatever is in the heavens and the earth. Land and sea and rivers, sun and moon, night and day, plants and fruit, reptiles and livestock.

As representatives of God, humans are obliged to be able to represent themselves in accordance with God's characteristics. One of God's characteristics regarding nature is as a preserver or guardian of nature. So as God's representative (caliph) on earth, humans must be active and responsible for protecting the earth. This means maintaining the continuity of the function of the earth as a place of life for God's creatures, including humans, while maintaining the continuity of life within the limits of human capabilities. A person's duty as a caliph is not only to think about the interests of himself, his group or nation and the like, but he must think and behave for the benefit of all parties. He must not act as a conqueror of nature or act arbitrarily

against him, because truly the only one who can subdue nature is Allah, Humans do not have the slightest ability except the abilities bestowed upon them (Asaad Ilyas, 2011)

According to religious views, humans are required to be able to respect growing processes and whatever exists. Religious ethics towards nature leads humans to be responsible so that they do not cause damage. Thus, with the abilities they have, humans are not only required to be able to adapt. However, humans are also required to be able to utilize the potential of the environment to further develop the quality of their lives. The perfect superiority over most other creatures is the gift of reason that humans have. With his mind, humans are able to conquer everything that exists in nature for their own needs. With this extraordinary enjoyment of reason, it becomes very dangerous if in the end they do not become trustworthy caliphs. Worse, this is the situation that is currently happening. As in Al

A'raf verse 58:

تَيْلًا فَرَصَنَ كَلذٰك ادٰكُن لَّا جَرٰخِي لَّ تَيْخٍ يَدَلٰو هِبَر نَدَاب هَتَابِن جَرٰخِي بِيَطَلَا دَلْبَلَاو نُوْر كَشِي مَوْقَل

means "Good land, the plants grow well with the permission of the Lord. As for land that is not fertile, the plants only grow miserably. Thus We explain again and again the signs of (Our) greatness for those who are grateful."

It can be concluded that the damage currently occurring is the result of human greed who choose shortcuts to exploit their environment completely or on a large scale. Therefore, from the beginning, Allah has warned of the consequences of human actions, namely as motivation, Allah promises happiness in the afterlife for people who do no harm. Ibn Kathir Rahimullah explains this verse as follows, "The word of Allah Azza wa Jalla which means, 'And do not cause damage on the face of the earth, after (Allah) has repaired it. ' Allah

prohibit acts of destruction and things that endanger nature, after repairs have been carried out. Because if various things are going well and then damage occurs, then this is more dangerous for humanity. Therefore, Allah forbids this and orders His servants to worship, pray, and submit and humble themselves to Him (At-Tohari, 1995).

Indeed, with the intelligence that Allah has given, humans are more than other creatures.

other creatures. We are nobler than animals. So we have a big responsibility to maintain the balance of nature and the environment for the welfare of human life on this earth. We as Muslims should return to the teachings of the Koran in terms of managing the environment. So that we can be wiser and more responsible.

V. CONCLUSION

Based on the description of the paper above, several conclusions can be drawn as follows: From the information above it is very clear that Islam is a religion that teaches to keep the environment clean. All these prohibitions are to prevent disease outbreaks caused by not maintaining cleanliness. Therefore, humans are not only obliged to utilize and manage the environment, but at the same time also maintain and prosper it. Nature and all its contents should be preserved and preserved by stopping defecation/urinating

carelessly, causing the environment and water to become polluted, etc. From the above hadith of the Prophet SAW, it makes people aware to always increase their awareness of the environment. If human beings on this earth are able to implement and put into practice the concepts taught by the Prophet mentioned above, of course there will never be environmental pollution, air pollution, water pollution, etc. For this reason, parents must remind their children, teachers must remind their students, the government must remind its citizens to be wise in protecting, caring for and preserving the environment, including programming 1 toilet in each house.

The dangers caused by following one's desires have a very clear impact on the destruction of the earth. This can take the form of excessive exploitation and not considering the carrying capacity of the environment, waste, spending on things that are not important and inefficient, luxury in consumption and lifestyle and so on. Humans who use this method certainly manage the earth without God's foundation and guidance in accordance with what is indicated to them as God's servant. Sharia is nature where the earth can only be regulated with the knowledge of the Shari'a. If something violates nature, the consequences can be fatal. Without the standards of sharia values, humans tend to see the truth according to their desires.

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