

Environmental Conservation Education in the Qur'an Perspective

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Abstract: *This study aims to describe an overview of the concept of environmental conservation in the Koran, the urgency and conservation efforts in the Qur'an. This study uses a qualitative-descriptive research method with library research techniques. The results of the study show that environmental preservation in the Qur'an, which teaches us always to protect the environment, is contained in several verses, including QS Ar-Rum: 41-42 about Prohibition of Making Damage on Earth, QS Al A'raf: 56-58 about Caring for the environment. and QS Al-Baqarah (2): 60 about Allah providing sustenance to all humans and forbidding humans to make mischief on this earth. Then the urgency of environmental preservation, according to the Qur'an, is explained that the environment is nature where humans are in it must be preserved. This is based on human dependence on nature, and everything is created in balance, everything in nature is for the benefit of humans and nature as a source of sustenance and the efforts recommended by the Qur'an in preserving the surrounding environment, among others; planting trees for reforestation, managing dead and vacant land, keeping the environment clean and avoiding destruction and maintaining the balance of nature.*

Keywords: *Islamic Education, Environmental Conservation, Qur'an Perspective.*

Introduction

Nowadays, we often hear and read about various environmental care communities in Indonesia and worldwide. There are even very many environmentally oriented human activities aimed at protecting the earth. As we know, environmental damage is quite natural and has been felt by humans for several years. Recently, especially those related to land, air, and water resources (Permata, Rusnaini, & Rodziyah, 2017). Natural disasters such as floods, landslides, river water pollution and even water scarcity. Hunger in several regions and

countries on the continents of Asia, Africa and Latin America is a reality that has been, is being and will be felt by the people of the earth (Jumadi & Harmawati, 2019). Apart from that, water and air pollution, climate change outbreaks of animal diseases such as bird flu and recently what we feel is a global disease that is deadly attacking humans and is endemic throughout the world, namely the covid-19 virus, are also the result and disruption of the balance and damage to the environment. Physical and non-physical (RI Government Regulation, 2009).

From some of these descriptions, it can be concluded that humans play a vital role in protecting the environment because Allah SWT destines humans to occupy the earth with other living things. The role of humans in Islam is called the caliph, in fact, as a creature delegated by Allah, not only as a ruler on earth but also as a role in prospering the earth (Komariah, Yusup, Saepudin, & Rodiah, 2020). The task of humans was created as caliphs on the surface of the earth who must worship Allah SWT, namely following all His commands and avoiding His prohibitions sincerely and responsibly. The task of humans as caliphs on the earth's surface can be understood from QS. Al-Baqarah (2) :30.

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

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 (the caliph) on earth someone who will do damage to it and shed blood, even though we always glorify you by praising you and purifying you?" God said: "Surely I know what you do not know." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

Furthermore, God has given trust to humans to prosper and manage it in a good way so that no disaster occurs on earth QS. Hud (11): 61.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُم
مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّحِيبٌ

And to Thamud (We sent) their brother Shaleh. Saleh said: "O my people, worship Allah, there is absolutely no god for you but Him. He has created you from the earth (soil) and made you prosperous, therefore ask

His forgiveness, then repent to Him, Verily my Lord is very close (His grace) and allow (the prayer of His servant)." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

In this verse, the word verse of the Qur'an means that humans are ordered to prosper on the earth because humans have the potential and the readiness to become creatures who build (Istianah, 2019). As we know that Allah has created the universe with His provisions and did not create it in vain without the right direction and purpose, this is also explained in the Qur'an Al-Furqan (25): 48-49:

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا
لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا

"It is He (Allah) who blows the wind (as) a herald of glad tidings near before the arrival of His mercy (rain); and We send down from the sky very clean water, so that We may revive with it the dead land, and so that We may drink with it most of Our creatures, the many livestock and human beings." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009)

This verse explains that humans must always be grateful for the blessings that Allah SWT has given. Of course, we always take care of this blessing, we care for it, and we preserve it so that later our children and grandchildren can still enjoy what He has given (Bappeda, 2016). Humans as the only creatures who get the mandate as His Khalifah on earth are assigned by Allah to regulate, maintain and preserve the life of the world and every element in it so that in carrying out the mandate, humans are equipped with guidelines, namely the Qur'an by Allah SWT to achieve the desired goal. The Al-Qur'an was revealed to be a guide for humans in managing their lives to obtain happiness in this world and the hereafter and to be a guide for those who like to be devoted to being a counsellor to all servants who are submissive and demanding (Syahrul, 2019);(Ikhwan, 2022).

However, in reality, various environmental problems currently faced by humans are generally caused by natural events due to natural dynamic processes and events caused by human actions. For example, cases of environmental damage due to human actions, such as illegal logging and deforestation, are irresponsible human actions that cause natural disasters such as floods, landslides, etc. Even though it has been emphasized in Surat Ar-Rum verses 41-42 concerning the prohibition of causing damage to the earth.

"Corruption has appeared on land and sea due to human actions so that Allah will feel for them some of the (results of) their actions so that they return (to the right path). Say: Make a journey on earth and show how the end of those who used to be. Most of them are those who associate partners with (Allah)." QS Ar Rum (30): 41-42. (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

The verse was revealed to emphasize that human activity causes various damages that occur on land and even at sea. In this verse, Allah warns people to return to the right path, not to destroy nature at will for the sake of following their own desires so that what the previous people experienced does not happen to them (Yusuf, 2016).

In addition, the dominant things seen around us, such as development policies that are not guided by Islamic teachings, for example, the conversion of land functions and urban development that comes out of Islamic values, for example, several localization places with sparkling facilities of un-Islamic city life so that the atmosphere the city is increasingly opaque because it has gone too far from the order of Islamic values, this will cause damage and disaster (Rohmad, Ikhwan, & Tumin, 2020).

"So how many countries have We destroyed because (the people) were in a state of injustice, so that their buildings collapsed and (how many) abandoned wells and high palaces (no inhabitants)." (QS. Al Hajj (22):45. (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

In a brief interpretation, the Ministry of Religion of the Republic of Indonesia interpreted that Allah sent down His punishment on the previous people who had denied and denied the teachings of His apostles who were sent to them. "So, how many countries have We destroyed because their inhabitants were unjust to themselves by not believing and acting arbitrarily towards the apostles, insulting, belittling, and killing them, then We punished them so that their buildings collapsed; and how many wells have been abandoned, for the inhabitants of the land have perished; and the lofty, luxurious, and beautiful palaces have become old houses with no inhabitants (Ikhwan, 2021b).

This happened in 2019 in Palu, Central Sulawesi and its surroundings, several areas are no longer inhabited due to the earthquake, liquefaction and tsunami that hit the city. Then simple things that often happen around us, such as littering, even though the impact of throwing garbage anywhere, can damage the environment and cause disease.

Of these various problems by him, the awareness of protecting the environment needs to be instilled. Strictly Allah SWT has explained this in His word in the Qur'an Surah Al-A'raf verse 56. Reserving the environment greatly determines the life of humans and other living things, and humans can also determine the state of their environment.

At present, there have been many studies from various scientific perspectives, especially general sciences and even practical and technical actions regarding saving the environment with the help of science and technology and information in the form of literature study articles, published research results and other studies, but studies on conservation environment from a religious perspective is still minimal even though studies on environmental preservation should involve various sciences such as religious studies, theoretical knowledge and practical science.

Method

This study uses a qualitative descriptive research method with a literature study method. In collecting data, a literature study was carried out by reviewing various relevant references such as books, journals and the internet as the main sources as well as other scientific sources related to environmental preservation and the interpretation of the Qur'an as a supporting source. The data is then analyzed, reviewed, and discussed with relevant theories and finally conclusions are drawn by comparing various expert opinions (Ikhwan, 2021a).

Result and Discussion

Environmental Preservation in the Qur'an

In a broad sense, environmental preservation positively impacts the continuity and prosperity of human life. Environmental preservation, according to Article 1 Paragraph 6 of Law Number 32 of 2009 concerning Environmental Protection and Management, is a series of efforts to maintain the continuity of the carrying capacity and carrying capacity of the environment (Kementerian Hukum dan HAM RI, 2009). So the authors conclude that environmental preservation is a human effort made to protect nature as an effort to be maintained and can still be enjoyed by future generations.

By looking at the many verses of the Qur'an relating to environmental preservation, the authors limit it to a few verses as samples regarding environmental preservation. The verses regarding

environmental preservation are as follows QS. Ar Rum (30): 41-42 on the Prohibition of Making Mischief on Earth.

An interesting lesson about Surah Ar-Rum Verses 41-42 is explained by the interpretation of the meaning of Surah Ar-Rum verses 41-42. In QS Ar-Rum: 41-42, as follows:

1. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia

Allah Swt confirms that the corruption on earth is the result of deifying lust. Damage has been seen on land and at sea, both cities and villages, caused by the actions of human hands, which are controlled by lust and far from the guidance of nature. Allah wants them to feel some of the consequences of their evil deeds so that they return to the right path by maintaining conformity of their behaviour with their nature.

The bad deeds of humans will bring punishment like the punishment that has befallen the previous nations. The punishment will also come to people in the present and in the future as sunatullah if they have the same character. Therefore, say, O prophet Muhammad, to anyone who doubts this fact, 'travel in the earth, wherever you can reach, then see the end of the ancients who were destroyed because of their bad behaviour. That's all because most of them are people who associate partners with Allah and deify their lusts.

2. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia

Human bad deeds will bring punishment like the punishment that has befallen the previous nations. The punishment will also come to people in the present and in the future as sunatullah if they have the same character. Therefore, say, O prophet Muhammad, to anyone who doubts this fact, 'travel in the earth, wherever you can reach, then see the end of the ancients who were destroyed because of their bad behaviour. That is all because most of them are people who associate partners with Allah and deify their lusts. Every bad deed must have a negative impact. Therefore, O prophet Muhammad and anyone who wants to avoid Allah's punishment, turn your face to the straight religion, namely Islam, before coming from Allah a day that cannot be rejected, be it in the form of death or the Day of Resurrection. So on that day, they will be separated, some of them will be in heaven, and some will be in hell.

The content of this verse, Ar-Rum: 42, explains that in addition to worshipping Allah, humans are also created as caliphs on earth who are tasked with utilizing, managing and maintaining the universe. Allah has created the universe for the benefit and welfare of all His creatures, especially humans. But the greed and bad treatment of some humans towards nature can be miserable for humans themselves. Landslides, floods, droughts, chaotic regional spatial planning and polluted air and water are the result of human behaviour that actually harms humans and other living things.

Efforts that can be made to maintain and preserve the environment such as planting trees, not littering, using recycled products, etc. As QS. Al A'raf: 56-58 concerning Care for the Environment.

An interesting lesson about Surah: 56 is presented by an explanation from commentators on the meaning of Surah Al A'raf: 56-58 As follows:

1. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia

And do not do mischief on the earth after it was created well. Pray to Him with fear so that you are more reverent, compelled to obey Him, and full of hope for His grace and the answer to your prayer. Indeed, Allah's mercy is very close to those who do good. He is Allah who blows and moves the wind as good news, that is, a sign that precedes the arrival of His grace, namely the rain, so that when the wind brings overcast clouds, we drive them to an area that is barren whose crops have been damaged due to lack of water, then we send them down. Heavy rain in the barren area until the area becomes fertile. Then we grow with the rain various fruits and plants of various colours and tastes. Like growing dead soil to be fertile so that we raise up people who have died, hopefully you, O humans, take the lesson that the day of resurrection is true.

2. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia

He is Allah who blows and moves the wind as glad tidings, that is, a sign that precedes the arrival of His grace, namely the rain, so that when the wind brings overcast clouds, we expel to a barren area whose crops have been damaged by lack of water, then we send down heavy rain on the barren area until the area

becomes fertile. Then we grow with the rain various fruits and plants of various colours and tastes. Like growing dead soil to be fertile so that we raise up people who have died, hopefully you, O people, take the lesson that the day of resurrection is true. Then Allah gave the parable of good and fertile land and bad and infertile land to explain human nature and character. People who are good in nature will be able to accept the truth, while people who are bad in nature and character cannot accept the truth. And if it rains on good soil, the plants will thrive by God's permission; and as for if it rains on bad soil, it will not be able to grow good plants but will only grow plants that grow languidly. Thus we repeatedly explain the signs of our greatness for people who are grateful.

3. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia / Surah Al-A'raf

Then Allah gave the parable of good and fertile land and bad and infertile land to explain human nature and character. People who are good in nature will be able to accept the truth, while people who are bad in nature and character cannot accept the truth. And if it rains on good soil, the plants will thrive by God's permission; and as for if it rains on bad soil, it will not be able to grow good plants but will only grow plants that grow languidly. Thus we explain over and over again the signs of our greatness to people who are grateful. After explaining in the previous verse about Allah's favour in the form of rain that can grow barren land and plants as proof of Allah's oneness to revive those who have died on the Day of Judgment, in this verse and the following verses Allah mentions the stories of several previous prophets and their followers as a lesson. for the people of the Prophet Muhammad. The mention of the stories of these prophets starts from the story of the prophet Noah, the first apostle who taught the teachings of monotheism. Indeed, we really have sent the prophet Noah to his people to invite them to unite Allah and purify worship only to Him, then he said gently and politely, O my people! worship the almighty Allah! there is no god or God worthy of worship for you besides him. Indeed, if you are disobedient and continue to worship your idols, I fear that you will be subject to a painful punishment for your disbelief on a terrible day, namely the Day of Judgment.

The content of verses Al A'raf: 56-58 explains that "the earth as a place to live and a place to live for humans and other creatures of God

has been made by God with full of His grace. Mountains, valleys, rivers, oceans, land and others were all created by Allah to be processed and used as well as possible by humans, not the other way around being damaged and destroyed.

But in reality, today, some humans do damage on earth. They not only destroy something in the form of material or objects but also in the form of attitudes, disgraceful or immoral acts and other acts of ignorance.

Allah SWT forbids mankind from doing damage on earth because He has made humans as His caliphs. The prohibition of doing damage covers all fields, including in matters of muamalah, such as disturbing the livelihoods and livelihoods of other people, it can be seen from the explanation in QS Al Qasas: 4 about the story of the arbitrariness of Pharaoh and his regime.

“Allah confirms that one of the great gifts bestowed upon His servants is that He moves the wind as a sign of the arrival of His grace. The wind, which brought thick clouds, was driven to dry land where crops were damaged because there was no water, wells were dry because there was no rain, and to people who were hungry and thirsty. Then He sent down heavy rain on the land so that the land that was almost dead became fertile again and filled with water. Thus, He has revived the population with full sufficiency and abundant crops.” QS Al Qasas (28): 4. (Lajnah Pentashihan Mushaf Al-Qur’an, 2009).

Then in the Qur'an QS Al-Baqarah (2): 60 about Allah providing sustenance to all humans and forbidding humans from doing damage on this earth.

1. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia

In the previous verses, it was explained about the various gifts bestowed on the children of Israel. Furthermore, this verse is also reminded of another blessing which is a miracle of the prophet Musa, namely the availability of water which is very necessary for all living things. And in line with this, remember all of you when Moses asked for water for his people when they were thirsty in the desert of Sinai, then we said to him, hit the stone that is in front of you with your staff which is your miracle! Then immediately gushing out of him, that is, from the stone struck, twelve springs, according to the number of tribes that were in the children of Israel, who are descendants of the twelve sons of the prophet Jacob. Each tribe already knows its respective drinking place, as

mentioned in surah al-Ara'f /7: 160, namely that each of the 12 tribes of the Children of Israel knows which spring is their portion.

Therefore, O children of Israel, eat from Allah's gifts in the form of al-mann and as-salwa', and drink the water that gushes from the rock as sustenance that Allah has given to you all, and do not wander around the earth aimlessly. Clear, especially by doing damage that will result in losses and negative things for other creatures. And also remember the unpleasant attitudes, namely when you said to the prophet Musa, O Musa! We cannot stand it anymore if we only eat one type of food that is fixed and does not change, namely al-mann and as-salwa', so ask your Lord, the most gracious for us, so that he will give us those who are already saturated with food that the same, what the earth grows, such as vegetables, cucumbers, garlic, fennel beans, and shallots. He, the prophet Musa, with an angry tone, replied, did you ask for something wrong in exchange for something good by exchanging al-mann and as-salwa', which are gifts from Allah with the types of food mentioned, if that is what you wish, leave this place and go to a city that you want, surely you will get whatever you ask for in that place.

As a result of this lack of gratitude, then they are afflicted with humiliation in life and poverty from sustenance or wealth, and they then return to the wrath of Allah who is not pleased with their denial. , namely humiliation and poverty can occur because they do not want to be grateful for the favours that are bestowed, and often even deny the verses of Allah around them and kill the prophets without right or the right reasons. That is a result of attitudes and behaviour that is not commendable, apart from that, they are also always disobedient and transgressive in all their actions.

From surah Al-Baqarah (2): 60, it can be seen that Allah provides sustenance to humans that He provides on this earth. Humans only need to find out how to use what is on this earth to meet their needs, provided that humans do not destroy it, only use it by maintaining it. Allah created the heavens and the earth in truth only for the benefit of humans. He created humans to become caliphs on this earth, so it is obligatory to take care of what Allah SWT has bestowed (Swararahima, 2018).

The Urgency of Environmental Preservation in the Qur'an

1. Human Dependence on Nature

Caring for the environment is not only in the interests of humans themselves who also depend on other creatures, but also caring for all of God's creatures because there is no life in this world without dependence. In the Al-Qur'an which implies that humans are part of nature, as the revelation of the first verse to the Prophet Muhammad SAW.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

"Read in (mentioning) the name of your Lord Who created. He has created man from a clot of blood. Read, and your Lord is the Most Gracious." Qs.al'Alaq (96): 1-3. (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

Prophet Muhammad Saw was commanded by Allah to read in the name of Allah, your Lord who has created. Created a human from a hanging clot of blood. Humans from the beginning of creation, have depended on each other. If there is an extraordinary disturbance to one of them, then the creatures in that environment will also be disturbed.

2. Everything is Created in Balance

As nature is created in balance, according to the word of Allah:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

"Who has created you then perfected your events and made your (body structure) balanced." Qs. al-Infitar (82): 7. (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

This nature is created in balance mentioned in the following verse:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

"And We have spread out the earth and made it mountains and We have grown everything according to measure." Qs. al-Hijr (15): 19. (Lajnah Pentashihan Mushaf Al-Qur'an, 2009)

From the verse above, it is human's duty to create balance in this world. So that it would be a very disgraceful act to arbitrarily use nature, which would result in chaos in nature. The chaos has begun to be felt when the weather changes, and the chaos of the

rainy season disrupts the planting season so that in various regions it feels the effects like farmers experiencing crop failure.

3. Everything in Nature for the Benefit of Man

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ
سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is Allah, who made everything on earth for you and He willed (created) the heavens, then He made seven heavens. And He is All-Knowing of all things.” Qs. Albaqarah (2): 29. (Lajnah Pentashihan Mushaf Al-Qur’an, 2009).

By the power of Allah SWT, then everything that exists in this world is for the benefit and fulfils the needs of human life. From this comes the rule of fiqh which states, *Al-aslu fil-asy’I al-ibahatu hatta ya’ti ad-dalil ‘alal-hazar*, as long as everything is permissible so that a statement comes that forbids it. This means that taking advantage of everything that exists on this earth is permissible so there is information that prohibits it.

4. Nature as a Source of Fortune

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

Say, “who has provided you with sustenance from the heavens and the earth, or who has the power (to create) hearing and sight, and who brings out the living from the dead and brings out the dead from the living and who manages all affairs?” Then they will answer: “Allah”. Then say “Why do you not fear Him?” Qs. Yunus (10): 31. (Lajnah Pentashihan Mushaf Al-Qur’an, 2009).

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْيَوْمَ وَاللَّيْلَةَ

“It is Allah who has created the heavens and the earth and sends down rainwater from the sky, then He brings out various fruits with this rainwater as sustenance for you; and He has subjected the ark to you so that the ark sails on the sea by His will, and He has

subjected (also) rivers to you." Qs. Ibrahim (14): 32. (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

With these two verses it is increasingly clear, the extent of human responsibility in his role as caliph, not only must humans believe in monotheism to Allah, but also understand who actually provides sustenance. Humans in the world who use God's creation as a source of sustenance and provisions for their life. So that we as humans, must realize that having been given sustenance by him, what has been given not only enjoys it, but also must maintain it. We need to realize that the world which consists of land, sky, water, rain, sea, mountains, and everything in it is not only for the benefit of humans, but also for the benefit of other creatures, especially those that appear in the universe.

Allah SWT forbids actions that cause damage to the earth and things that endanger its sustainability after being repaired. Because actually if everything goes according to its sustainability, then there is damage to it, this will endanger all of God's servants. Then Allah SWT. forbade this, and commanded them to worship Him and pray to Him and humble themselves and ask for His mercy, that is, with a feeling of fear of the torment that is at His side and full of hope for the abundant reward that is at His side. . Indeed, Allah's mercy always targets those who do good, namely those who follow His commandments and stay away from His prohibitions (Syahrul, 2019).

Environmental Preservation Efforts according to the Qur'an

Humans as caliphs on earth must of course maintain and preserve the environment. Efforts that can be made are not to cause damage on land or at sea, including planting trees (reforestation), utilizing vacant land, keeping the environment clean, not cutting trees indiscriminately and not defecating anywhere as ordered by Rasulullah saw. By looking at the many verses of the Koran relating to the environment, the authors limit the discussion to a few verses as a sample regarding efforts to preserve the environment, including the following:

1. Tree Planting and Greening

One of the concepts of environmental preservation in Islam is a concern for greening by planting and farming. Allah SWT has provided abundant facilities for farming, planting trees, vegetables, and the like. This is expressed explicitly in. QS. al-An'am (6): 99:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ
 خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ
 مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ
 وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

"And it is He who sends down rainwater from the sky, then We grow with that water all kinds of plants, so We remove from these plants green plants. We took out from the green plant a lot of grain, and from the mayang dates drooping stalks, and vineyards, and (We also bring forth) olives and pomegranates alike and dissimilar. Pay attention to the fruit when the tree bears fruit and (also pay attention to) its ripeness. Verily, in that there are signs (of Allah's power) for those who believe." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

There are two fundamental considerations of this greeting effort, viz. Consideration of benefits, as mentioned in QS. Abasa (80): 24-32:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ - أَتَأْتُوا الْمَاءَ صَبًّا - ثُمَّ شَقَقْنَا الْأَرْضَ
 شَقًّا - فَأَنْبَتْنَا فِيهَا حَبًّا - وَعَيْنًا وَقَضْبًا - وَزَيْتُونًا وَنَخْلًا - وَحَدَائِقَ غُلْبًا
 - وَفَاكِهَةً وَأَبًّا - مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

"Then let the man pay attention to his food. Verily, We have poured out water (from the sky), then We split the earth in the best way, then We grow grain in the earth, grapes and vegetables, olives and dates, gardens (which are) dense, and fruit and grass, for your enjoyment and for your livestock." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009)

Considerations of beauty, as mentioned in QS. al-Naml (27): 60, as follows:

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
 حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أَلَيْسَ اللَّهُ بِلَهُمْ قَوْمٌ
 يَعْدِلُونَ

"Or who created the heavens and the earth and sent down water for you from the sky, then We grew with that water gardens with beautiful views, of which you were never able to grow trees? Is there

a (other) god besides Allah? In fact (actually) they are people who deviate (from the truth)." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

So look at this expression "gardens are very beautiful", which means soothing the soul, eyes and heart when looking at it. After Allah SWT, explained His favours, both in the form of plants, dates, olives, pomegranates and the like. Imam al-Qurtubi, said in his commentary; Farming is part of fardhu kifayah, so the government must encourage people to do it, one form of this business is to plant trees (Andi, 2022).

2. Turning Dead Land

Dead land means land that is no man's land, has no water, is not filled with buildings and is not being utilized. Allah SWT, has explained in QS. Yasin (36): 33:

وَأَيُّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

"And a sign (of Allah's great power) for them is the dead earth. We revived the earth and We brought out of it grain, from which they ate." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

In another verse, precisely QS. al-Haj (22): 5-6 Allah SWT said:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَعَيْرٍ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَقَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّبُ الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"O people, if you are in doubt about the resurrection (from the grave), then (know) indeed We have created you from dust, then from a drop of semen, then from a clot of blood, then from a lump of flesh that is perfect and imperfect, so that We explain to you and We determine in the wombs, what We want until a predetermined time, then We bring you out as babies, then (with gradual restrictions) you come to maturity, and among you there are those

who pass away and (there is also) among you whose life is extended to the point of senility, so that he will no longer know anything that he previously knew. And you see the earth is dry, then when We send down air on it, the earth will live and be fertile and grow various kinds of beautiful plants. Therefore, because indeed Allah, He is the truth and indeed He is the One who gives life to all the dead and indeed Allah has power over all things." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

The death of land will occur if the land is abandoned and not planted, there are no buildings and civilization, unless trees grow in it. The land is categorized as alive if it contains water and settlements as a place to live.

3. Maintain cleanliness

In essence, the Islamic view of cleanliness is a principle that cannot be denied in other religions, because cleanliness is worship, in fact it is an act that is obligatory. A Muslim's prayer will not be valid except after being cleansed from small hadas which can be removed by ablution, and clean from large hadas which can be removed by bathing. In this case Allah SWT, said as in QS. al-Maidah (5): 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"O you who believe, when you are about to pray, then wash your faces and your hands up to the elbows, and wipe your heads and (wash) your feet up to the ankles, and if you are junub then take a bath, and if you are sick or on a journey coming back from a toilet (latrine) or touching a woman, then you don't get water, then do tayammum with good (clean) soil; wipe your faces and your hands with the dirt, Allah does not want to make it difficult for you, but He wants to cleanse you and perfect His favor for you, so that you will be grateful." (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

4. Avoid Destruction and Maintain Natural Balance

One of the most important teachings of Islam in relation to the environment is how to maintain the balance of nature/environment and existing habitats without destroying them. Because there is no doubt that Allah created everything in nature with a certain calculation. As in His word in QS. al-Mulk (67): 3:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاقُوتٍ فَارِجٍ
الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

“Who has created the seven heavens in layers? You never see in the creation of the Most Gracious Allah anything that is out of balance. Then look again and again, do you see anything that is out of balance?” (Lajnah Pentashihan Mushaf Al-Qur’an, 2009).

Being fair and moderate in the context of environmental balance, not exaggerating or underestimating, because when humans have been exaggerating or underestimating, they usually tend to deviate, be negligent and destructive, this is a principle that is always expected of humans.

The balance created by Allah SWT in an environment will continue and will only be disrupted if an extraordinary situation occurs, such as a tectonic earthquake, an earthquake caused by a shift in the earth's crust. But according to the Qur'an, most of the disasters on planet Earth are caused by irresponsible human actions. In the word of Allah SWT, which confirms this is QS. al-Rum (30): 41. *"It has been seen that damage on land and at sea is caused by the actions of human hands so that Allah will feel for them some of the (results of) their actions, so that they return (to the right path)."*

Furthermore, Allah SWT said in QS. Ali Imran (3): 182, The translation (Adzab) like that is due to the actions of your own hands, and that Allah never wrongs His servants. This description is based on several literature reviews reviewed by the authors. What is important to learn is the anxiety that grips believers are the fact that human tyranny and acts of destruction will eventually result in the destruction of the earth and its contents and there have been a lot of damage or natural disasters that have occurred as a result. Human activity so that what Allah SWT has provided in abundance on this earth, is not only enjoyed, but it is our obligation as humans to maintain it as well and the Qur'an

has become a real guide in life. This has been explained in QS Ar-Rum: 41-42 concerning the Prohibition of Causing damage to the Earth, QS Al A'raf: 56-58 concerning Caring for the Environment and QS Al-Baqarah (2): 60 concerning Allah providing sustenance to all humans and forbidding humans from doing damage to this earth and the environment is nature where humans are in it so it must always be preserved.

Conclusion

Based on the description of the discussion above, the conclusion of this study is that the concept of environmental preservation in the Qur'an which teaches to always protect the environment is contained in several verses including QS Ar-Rum: 41-42 concerning the Prohibition of Making Damage on Earth, QS Al A'raf: 56-58 about Caring for the Environment and QS Al-Baqarah (2): 60 about Allah providing sustenance to all humans and forbidding humans from doing damage on this earth. Then the urgency of environmental preservation according to the Qur'an explains that the environment is nature where humans are in it must be preserved. This is based on human dependence on nature, everything is created in balance, everything in nature is for the benefit of humans and nature is a source of sustenance. So that the efforts recommended by the Qur'an in preserving the surrounding environment include; planting trees for reforestation, managing dead and vacant land, keeping the environment clean and avoiding destruction and maintaining the balance of nature.

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