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## Environmental Ethics From Perspective Of The Quran And Sunnah

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### **Abstract**

*Environmental ethics is a knowledge of ethics that is based on an ethical approach and used to respond to various environmental crises caused by human behavior. This article refers to verses of the Quran and hadiths as the basis of spiritual and environmental ethics values on human interaction with the environment. It elaborates on verses and prophetic traditions that are relevant for obtaining full inspiration of concepts through interpretations and thematic hadiths. It is achieved by reading the full text without separating the context, after identifying the verses of the Quran and hadiths explored based on the context. The religion established by the Whites' has been accused as one of the causes of environmental damage. However, despite igniting the reaction of religious refusal, it also encourages the reflection on critical theology and methods of reading sacred texts. In principle, Islam teaches environmental ethics integrated into the concepts of *tawhîd*, *khalîfah*, *amanah*, and *akhîrah* based on Quran and hadith.*

**Keywords:** *Environmental Crises, Religion, Environmental Ethics, Method*

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### **INTRODUCTION**

Humans respond to environmental crises based on their respective perspectives on the environment. The West responded to the global environmental crisis in various ways, such as a movement back to spirituality based on religion. This is in accordance with the movements carried out by White, Brown, Callicott, Tucker, and Grim, Hollenbach, Hart, Rose, Nasr, and other public figures, which created the scientific tradition of spiritual, ecological, and green hermiticism of science (Tucker & John A. Grim, 2001; Hollenbach, 2008; Hart, 2006, Rose, 2006, & Cowdin n.d.). Hollenbach's approach to environmental issues was through the application of social ethics by exploring the ecological relationships and impacting human kindness (Hollenbach, 2008). Meanwhile, Rose explores nature,

people, and the "beauty" of God through ethical theology. The movement refers to the departure of spiritual values in Christianity.

Violation of this prohibition against destroying the universe comes in the form of *nahy* (prohibition). For example, "do not do destruction on earth ...". This prohibition is also an order to maintain good relations with nature based on QS. al-Baqarah [2]: 11, 12, 60, 73; al-A'raf [7]: 56, 73 85; Hud [11]: 85. The meaning of an authentic text in Islam is always in line with benefit. The textual meaning may lose relevance, due to circumstances, time, and space. However, the text's ethics message is always embedded in the text. Likewise, benefit is a goal that is always along with the valid text [Iskandar & K. Aqbar, 2019 & Yusuf, 2014: 52-72]. The recommendation to preserve nature and the prohibition of destroying it accordingly is one of the goals of the sharia.

The religious approach is seen as the most strategic method used to provide moral, values, and ethical foundation to create a relationship between humans and their environment. A study result published and written by Agus Iswanto stated that there are four concepts for building an eco-theology, namely *taskhīr*, *abd*, *khalīfah* and *amānah* (Iswanto, 2013). To build an ecosystem balance based on religious understanding, a balance of concepts is needed between the *taskhīr-khalīfah* and *abd -amānah*. Therefore, through this approach, Iswanto emphasized the relationship patterns according to the Qur'an and hadith.

Imamah (2017) stated that religion's function as a source of ethics and morals has the right and significant space to answer questions related to the environmental crisis. Imamah reported that the idea of Sufism as a source of Islamic values and an attitude of 'restraint' and determining everything created by God led to the moral responsibility of the environment and the universe. She also elaborated on the ideas of environmental theology doctrine, which was followed by mapping the environmental movement of Muslim circles in recent times. Eco-sufism needs to be encouraged through eco-pesantren for culture to be embedded into a devout Muslim that is dedicated to the environment.

Bron Taylor (2008) reported that globalization and capitalism focus on immediate profit, leaving no place for environmental consideration and impact on the desacralization of nature. Taylor stated that the occurrence of environmental damage is due to capitalism. Capitalism encourages the exploitation of natural resources for the development process, modernization, the need for industrialization, and other demands. Capitalism has necessitated an outward expansion in terms of market control and supply of raw materials. Consequently, natural resources can be exploited to maximize profits.

Michael Northcott stated that the problem associated with climate change and global warming on capitalism and modernization is related to "nature" and "culture." Capitalism

causes a change in the structure of the relationship between "nature" and "culture" which leads to two principles of contemporary development, namely: (1) exploiting natural resources transform to capital in line with the stock market and (2) debt-based economy which creates money through loans or credits lent using compound interest (Northcott, 2013). Herman Daly defined the steady-state economics as "An economy with constant stocks of people and artifacts, maintained at some desired, sufficient levels with low maintenance rates and the lowest feasible flows of matter and energy from the production to consumption stages" (Daly, 1991).

Foltz, Denny, F. M., & Baharuddin A. (2003) stated that Muslims have not been serious enough to respond to environmental damage. Monika Arnez reported that Indonesia is theologically and culturally, the largest Islamic nation. NU supported environmental activities in various ways by renewing theological basis (the Quran and Hadith), which is related to environmental views, education, and protection movements such as waste management and independence in food production. These services are carried out in collaboration with the government and other community members. However, the process of globalization is also not out of pace and aggressive in increasing human consumerism of natural resources because the demands of capitalism are unavoidable (Arnez, 2014). Taylor (2008) stated that globalization and consumerism <sup>(a)</sup>are the main cause of enlightenment through a religious approach.

In addition, research carried out by White stated that changes in human treatment of the environment, along with the development of science and technology, are horrendous. This study shows Islamic dominance over the medieval world. Nevertheless, the character of science and technology and their ecological impact was shaped by assumptions. Religion is seen as the root of these assumptions. Therefore, it is the background of changes in human treatment of science and technology. According to White, Jr (1967/1974), religion is responsible for environmental damage. This is based on the interpretations of religious texts, which mistakenly place humans as rulers of nature. Many practitioners and clerics have shrugged off White's accusations. According to Ian Barbour (2005), this accusation oversimplifies historical complexity, due to the numerous factors that influence Western civilization with its Judeo-Christian tradition on nature. However, White's criticism, encouraged religious adherents to reflect on critical theology, especially concerning the view of God's and humans' relationship with nature (Barbour, 2005; Yusuf, Mardan, Achmad AB, 2019). The key concepts related to human relationship with nature in the Qur'an are necessary and ultimately affect the theological view of ecology.

This article explores the verses of the Quran to analyze the instructions on how humans should treat the environment so that there is no damage? So far, the lecturers have emphasized the relationship between man and his God and his relationship with fellow

human beings. As a result, the natural environment is often the victim of bad human behavior.

This is a literature study with the qualitative approach used to emphasize the environmental ethics based on the Qur'an and Sunnah. The first, before exploring the concept of the Quran, the relevant verses were collected and analyzed using the content analysis approach. The steps taken were scientifically measured, with the Qur'an used to designate the meaning of 'ethics' and 'environment.' The second, it is traced through *al-Mu'jam al-Mufabras li Alfazh Al-Qur'an al-Karim* by Abd al-Baqiy (Abd al-Baqiy, 2012). The collected verses are identified and classified based on the chronology of the revelation. Thirdly, it was elaborated according to the thematic interpretation methods initiated by Abd. Al-Hayy al-Farmawi (1977), and Yusuf (2014) emphasized on moral or ethical studies. Finally, the term 'environment' takes a more comprehensive reading until the hadith instructions are found in full. Therefore, a thematic-implicit hadith study method was adopted using Syuhudi Ismail (1994) strategy, namely universal, local, and temporal. Al-Syafi'i (1993) stated that universal values are prioritized with the assumption that the Qur'anic text is a higher position than hadith. The argument that is built is not always based on formal verbal expressions written from the text, but on the implied expressions commonly called *mafhum muwafaqah* (Anwar, 2002). Fortiori arguments are categorized into literal interpretation methods (Anwar, 2002). The term *mafhum muwafaqah* is used in ushul fiqh, and can be borrowed in order to capture implied text messages of the Quran. **And it uses** intertextual for understanding comprehensively (Ula, 2022: 189-211).

## DISCUSSION

Islamic doctrine provides a comprehensive model of environmental ethics where at the same time man is a consumer and beneficiary as well as a guardian and trustee of the environment (Gada, 2014). In Islam, ethics is a fundamental aspect of human interaction with God, fellow humans, and the environment. Yusuf al-Qardhawi, in the book, titled *Ri'ayat al-Bi'ah fi Syari'ah al-Islam* (al-Qardhawi, 2002), which was translated into Indonesian as *Islam Agama Ramah Lingkungan*, (al-Qardhawi, 2002) explained that the core environmental problem was a moral issue. Therefore, the most effective solution relies on human morality based on religion, by revitalizing moral values, justice, kindness, compassion, hospitality, and not arbitrary attitude (al-Qardhawi, 2002).

The low morality of humans in interacting with nature is due to the poor quality of morality to the Creator of the universe. Environmental learning has been separate from religion, and this often ignores environmental problems. Religious moral towards the environment becomes dry from spiritual values. Therefore, Islam teaches a universal value

and mission '*rahmatan lil 'alamin*' (Q.s. al-Anbiya'/2: 107) and it is friendly towards all nature. The word "friendly" comes from the Quranic term "rahmah" which means "ramah" in Indonesian. The concept of '*rahmatan lil 'alamin*' in Qur'an means 'friendly to the entire natural ecosystem.'

The relationship between humans and God is called worship, and those between human is called muamalat. In addition, human relationship with nature is called *muraya'at al-bi'ah* atau *ri'ayat al-bi'ah* and this is relatively new with little discussions. When nature is treated unethically and arbitrarily, it reacts badly to humans (Q.S. al-Rum/30: 41). Therefore, to preserve nature, the Qur'an prioritizes preventive measures by using *sigat nahyi* (prohibited pattern). Among them ... "do cause destruction on earth ..." (Qs. Al-A'raf / 7: 56) and "do not walk on earth with arrogance ..." (Surat al-Isra / 17: 37 ). This sacred text guide provides a format regarding human relationship with nature, which is to prioritize the prevention of destructive actions.

Ideally, the presence of Islam makes nature to be treated in a friendly way by Muslims in particular and humans in general. However, many bad behaviors from religious people damage the environment, with countries with religious majority listed as top environmental destroyers (Nugroho, C. Nugroho S. Priyono, & S. A. Cahyono, 2004). The Western ecological perspective is quite influential in the study of ecology in the world. The religious aspect has been removed due to its poor utilization. An ideologist "Green party" in Germany writes that initially, the analysis of environmental crises often uses structural analysis. However, it seems that this environmental problem is also theological, with the development of "deep ecology." Deep ecology means the insight or orientation of the environment with a metaphysical basis within the individual (Muzani, 2017: 83). This is associated with the questions on the relationship between the Islamic view of the ethics of human relations with nature, the factors that drive humans to exploit the environment, and the awareness measures to prevent environmental damage.

The answer to this set of questions is expected to make a scientific contribution in formulating problem-solving techniques for various environmental crises. Over the past decade, scholars have begun to develop the discipline of global environmental ethics (Wapner 2009). We must begin to rethink human relationship with nature lest we cause irreparable harm to ourselves, to the biogeochemical systems that sustain us, and to other species with whom we share planet earth (Byrne 2011). The cruelty of humans to nature will have a negative effect on themselves. Vice versa, their friendliness will be a benefit to themselves.

#### A. The Relationship between Man and Nature in the Quran and Hadith

Based on the Qur'anic postulate, which explains the Prophet's mandate as the bearer of the universal mission of *rahmatan lil 'alamin*, the bearer of hospitality towards the universe. The previous theories that explain the pattern of human relations with nature are anthropocentric, dualistic, intrinsic value of nature, eschatological orientation, patriarchal views, and human kinship. This view has significant implications for human behavior on the environment. Similarly, the interpretation of the primary texts of religion also contributes to religious practice in treating nature. A partial understanding of the sacred texts necessitates an incomprehensive understanding, therefore, leading to conflict due to the following factors: 1) theories that are not based on transcendental values, 2) partial selection of methods, and 3) sociocultural background.

The environmental crisis that occurs has a correlation with the spiritual-moral crisis in modern humans. Nasr's stated that the global environmental crisis that occurred in various parts of the earth caused are spiritual (Nasr, 1978 & 1994; Evanoff, 2005; Rice, 2006; Crites, 2007; Sanionis, 2008, Irawan, 2022). The dominance of materialism is one of the other factors; therefore, Nurjaya (2018), viewed it as a "completely material" lifestyle. The lack of spiritual values and the encouragement of materialism have caused environmental damage. The ecosufism movement is an expected approach as Suwito's study - of Nasr's views - in the article, *Etika Lingkungan dalam Kosmologi Sufistik Menurut Seyyed Hossein Nasr*" (Suwito, 2017).

The concept of Nasr's environmental ethics was derived from the word unity (*tawhîd*). The universe (cosmos) is God's teophani (manifestation), with varying reflections. Nasr developed the concept of tawhîd into the rim and axis theory, which is similar to the concept of a'yan Mulla Sadra. Likewise, it is also related to the role of humans as the prosperous nature, with similar thoughts as al-Ghazali and al-Jîlî.

Humans capable of using the intellect are the caliph and 'abd Allâh (worshippers of Allah). They have the ability to understand nature as God's teophani. Therefore, to destroy nature means hindering the relationship with God (Suwito, 2017). The impact associated with the destruction of the human relationship with nature also leads to social damages, because nature does not only become certain individuals or groups with natural ecosystems. This is because God is the Creator and Preserver of nature (*Rabbul 'alamin*). The task of caring for nature is recommended to humans as caliphs on earth. Therefore, destroying it means betraying the mandate given to humans by God. The Qur'an provides guidance for humans to maintain the ethics that come with *nahy* (prohibition). **ولا تمش في الأرض مرحا** "do not walk on earth arrogantly..." (Qs. al-Isra/17: 37). Pride, in its various forms is associated with bad ethics and behavior.

In the Qur'an perspective, nature is associated with Allah's guidance. "Indeed, the phenomenon associated with the creation of heaven and earth and the rotation of night and day are verses (signs) of the greatness of God for ulul albab"(Q.S. Ali 'Imran/3: 190). Nature is a friend of humans, therefore, they work with each other. Nasr stated that there are three pillars of environmental ethics in Islam, namely: (1) tawhîd (unity), (2) khilâfah (trusteeship), (3) akhîrah (accountability, hereafter). Hope and Young cited Q.S. al-An'am / 6: 1; Q.S. al-An'am / 6: 102; Q.S.al-Isrâ' / 17: 44; Q.S. al-Baqarah / 2: 30; Q.S. al-A'r / 7: 56; Q.S. al-Hijr / 15: 19,11 and several other verses, such as the prohibition of damaging in Islam. These can be traced to several verses, including Q.S. al-Baqarah / 2: 11-12, 205, Q.S. al-Mâ'idah / 5: 32-33, 64; Q.S. al-Anfal / 8: 73; Q.S. Hud / 11: 116; Q.S. al-Qashas / 28: 77, 83; Q.S. ar-Rûm / 30: 41; Q.S. al-Zumar / 40: 26; Q.S. al-Fajr / 89: 12 (Suwito, 2017: 222-223).

It differs from the dualistic view which stated that religious understanding greatly influences man's view of nature and God. White reported that Jr., Judeo-Christian theology made humans separate from the universe because they believed to be rulers or conquerors of nature (White, 1967 & 1974). According to a dualistic view, the universe and humans within it are separate from God as their Creator because they are rooted in the tradition of monotheistic religions. According to many experts, such dualism views cause humans to view the profane world at will, for the sake of development and prosperity without considering its impact on the global environment.

A view that denies the intrinsic value of nature, according to Özdemir, completely eliminates its inherent qualities. This view places natural values as instrumental values. There are also some verses In Islam that show that Allah created everything for humans. For instance, Qs. al-Baqarah / 2: 29, *هو الذى خلق لكم ما فى الأرض جميعا* "He is the one who created everything on earth for you all ..." This reading is similar to the previous verse; however, it is difficult to separate the text from its context and to shift the understanding of 'human domination over nature.'

The intrinsic value of nature is also related to the creation story in the text of the monotheistic religious scriptures. There is an understanding of the scriptures' reading on the creation of other living things with no intrinsic value. This view is very common in the modern world, with nature likened to a machine that has no value and purpose. Another reference from this view is John Locke's theory of the primary and secondary qualities associated with nature. According to John, nature only has primary qualities because it has no soul and knowledge. Secondary values are present due to human intervention. A tree or wood tends to have value when used as a chair, table, or other tools after being formed by humans. According to Özdemir, such a view completely eliminates the inherent qualities possessed by nature (Özdemir, n. d: 5). Other creatures have instrumental value because

they were created to serve humans. Several views have been outlined on the lack of nature and humans due to the right to regulate the environment according to their tastes (Timm, n.d.: 110; Özdemir, n.d. 5).

Al-Qurtubi explained that the letter 'lam' in the word 'لكم' does not indicate 'ownership.' The word 'لكم' is similar to لأجلكم, 'and it means because of you' or 'for your sake' (Al-Qurtubi, Vol. 1, n.d.). The meaning of this verse is bound by the concept of mandate, caliph, afterlife; therefore, this implies that the earth and its contents need to be maintained by humans as caliphs and later accounted for in the hereafter. It is important to integrate eco-socioreligious to actualize the universality of Islamic teachings for the sake of preserving the sustainable ecosystem as the caliph responsibility of mankind on Earth (Yusuf & I.S. Wekke, 2020: 2039). The concept of the caliph in the Qur'an is a concept of saving the universe.

The 'caliph' is different from views on the human relationship with the universe, such as the anthropocentric, dualistic, intrinsic, eschatological orientation, and patriarchal views. Firstly, the anthropocentric view is suspected as the main factor that shapes the exploitative nature of humans towards nature. It is rooted in monotheistic religious understanding of the holy books, especially related to the story of creation. This is also related to the purpose of the universe with the anthropocentric view, rooted in the monotheistic religious texts, which believes that the earth and sky were created to serve human interests (Timm, n.d. 109). White Jr. explicitly accuses Christianity as the most anthropocentric religion, where humans believe that they were created through God's image and represent His power on earth. Therefore, God's will for humans to exploit the earth (White, 1967 & 1974). A similar understanding is also found in religion, which misunderstands the meaning of the word "caliph" (Yusuf, et al., 2019). The caliph was not a ruler, but a protector and guardian of everything to realize the intention of the Creator.

According to Joh, the views or attitudes, which are eschatologically oriented, are known as "cosmic (terrestrial) homelessness." Humans are strangers in the world, and this view is also textually found in similar narrations. Ibn Umar r.a., stated that "Rasulullah Saw grabbed my two shoulders, then said, 'Be you in this world' as if you were a stranger 'or a traveler' and prepare yourself, and others as resident of the tomb (will surely die)" (al-Bukhâri, no. 6416; at-Tirmidzi, no. 2333; Ibnu Mâjah, no. 4114; Ibn Hanbal, Vol. 2, no. 24 & 41; al-Baghawi, Vol. XIV no. 230, 4029). This history, along with other narrations containing the same meaning, is often reinforced by the Qur'anic propositions, including Q.s. Gâfir / 40: 39. Instead, the purpose of the hadith and the verse discourages people from materialistic attitudes and consumerism which makes them greedy to uncontrollably exploit nature. Therefore, the attitude of *zuhud* towards the world in the sense of not being

exploitative is driven by mere worldly lust, which that results in neglecting the mandate as caliph on the earth by preserving nature.

The reading requires a comparison with a few verses to acquire the whole Quranic concept which shows that everything in the heavens and the earth belongs to Allah. Therefore, humans as the caliph are mandated to guard and deliver everything to acquire the purpose of its creation. Betraying the mandate is a sign of hypocrisy (Q.s. al-Baqarah/2: 11-12). There are at least 57 verses scattered in 36 surahs that show that everything belongs to Allah, namely:

1. Qs. al-Fatihah/1: 1, 3;
2. Qs. al-Baqarah/2: 107, 142, 284;
3. Qs. Ali 'Imran/3: 26, 109, 129, 180, 189;
4. Qs. al-Nisa/4: 53, 124, 131, 132;
5. Qs. al-Maidah/5: 40;
6. Qs. al-An'am/6: 12, 13;
7. Qs. al-Taubah/9: 116;
8. Qs. Yunus/10: 55;
9. Qs. Ibrahim/14: 2;
10. Qs. al-Hijr/15: 21;
11. Qs. Maryam/19: 40;
12. Qs. Taha/20: 6;
13. Qs. al-Anbiya'/21: 19;
14. Qs. al-Hajj/22: 64;
15. Qs. al-Mu'minun/23: 85, 87, 88, 89;
16. Qs. al-Nur/24: 42, 64;
17. Qs. al-Furqan/25: 26;
18. Qs. al-Rum/30: 26;
19. Qs. Luqman/31: 26;
20. Qs. Saba/34: 1;
21. Qs. Yasin/36: 84;
22. Qs. Shad / 38: 9 and 10;

23. Qs. al-Zumar/39: 63;
24. Qs. al-Mu'nun / 40: 16;
25. Qs. al-Shura/42: 4, 12, 49;
26. Qs. al-Zukhruf / 43: 85;
27. Qs. al-Jatsiyah/45: 27;
28. Qs. al-Fath/48: 7, 14;
29. Qs. al-Najm/53: 25, 31;
30. Qs. al-Hadid/57: 2, 5;
31. Qs. al-Munafiqun/63: 7;
32. Qs. al-Tagabun/64: 1;
33. Qs. al-Mulk/67: 1;
34. Qs. al-Buruj / 85: 9;
35. Qs. al-Lail/92: 13;
36. Qs. al-Nas / 114: 2.

The escapist eschatological orientation which is related to the creation of monotheistic religions that affects human treatment of the environment in creating an eschatological universe. According to most viewpoints, the eschatological universe is oriented towards religious beliefs and teachings, with an impact on the attitudes and behaviors of the environment (Timm, n.d. 111). This means that life in this world is like a temporary place to make provisions for the hereafter. According to John Haught, another eschatological orientation is known as "apocalyptic religiosity." This attitude views that the universe is mortal and leads to destruction; therefore, humans are predestined, save the earth. Haught (2004) stated that this religious view implies that it has no concern for the environment because humans are lost with the cosmos.

Similarly, human ownership of nature is limited to 'usage rights' which are only entrusted by nature and need to be returned to their owner (God) with responsibility. However, according to the escapist oriented view, everything is going to be destroyed and perish with time. This same view is also written in Q.s. al-Rahman /55: 26-27. "Everything on earth will perish, but the face of the Lord who has greatness and glory remains eternal" (Depag RI., 2007; 532). This verse is often positioned as a proposition that validates the mortality of the natural exocytology, giving birth to the theological eschatological view of the escapist. The relationship with the next verse is that the eternal 'face of God' and the earth's mortality, do not abort human responsibility as a caliph and trustee before God later

on the Day of Judgment. Therefore, faith becomes the foundation of the moral values of humans towards their environment during the Day of Judgment. The key of difference between escapist eschatological orientation and the guidance of Q.s. al-Rahman [55]: 26-27 is responsibility to the Lord.

Another is associated with the patriarchal view (ecofeminism perspective). Rosemary Radford Ruether, carried out a research of an ecofeminism movement in early 1975, to determine the link between the domination of women and the exploitation control of nature. This idea departs from receiving White's accusation, Jr. against Judeo-Christian theology, which arises from the misinterpretation of the biblical text, as an exploitative character. According to Radford Ruether, this interpretation is strongly influenced by the dualistic context of the universe and humans. This understanding is also rooted in the influence of classical Greek philosophy on the relationship associated with the separation of the soul and body, which became superior and inferior. The body is positioned into the soul and considered the root of moral evil. This view then influenced and formed a social hierarchy in which the superiority of the soul over the body was matched by the domination of men over women, employers over slaves, the Greeks over the Barbarians, etc. The domination of a person over another becomes normal. Radford Ruether also linked the ecological crisis that occurred with the social hierarchy in understanding the story of creation in the scriptures; this paralysis also forms a view of human superiority to dominate the universe. Through ecofeminist movement, Radford Ruether calls to change the hierarchy relationship between men and women, as well as humans and the universe. Peeters (1993) stated that these factors are equal because they have interdependence and mutual influence.

Brian Swimme is also classified as an ecofeminist, despite being more famous for "remythifying science." The idea departs from the fact that science grows from attitudes and thoughts that throw away myths. On the contrary, scientific thought is mechanistic in nature, with its reductionism, dominated by male norms and experience. For example, the theory of the origin of the universe which is termed the "Big Bang Theory" (big bang) has a masculine nuance and destructive metaphor compared to using the word "cosmic egg" or "superabundant core" which reflects a sense of awe and birth metaphors for something. According to Swimme, this is the masculine bias that is contained in science. Therefore, Peeters proposes to use the poetic term for naming science, to show a sense of nuance ranging from "admiration for the universe, respect for life, to a view of a harmonious human life with the existence of nature..." (Peeters, 1995: 115).

The last is called humans' kinship. Ian Barbour stated that several theories or scientific discoveries have been conducted on the study of ecosystems and ecology. These researches prove the existence of complex interdependencies and interconnections

between various forms of life in this world. Knowledge also fosters awareness. However, humans cannot be released from dependence and connection with others in the world.

Furthermore, the theory of evolutionary biology also shows the existence of human kinship with all beings. This theory fosters new awareness for humans to respect better other creatures with a history of the same cosmic origins (Barbour, 2005). Practitioners and creationist religionists challenge the theories and discoveries of science. They strongly oppose the theory of evolution and believe that humans do not have any form of origin relationship with other species in the world. Creationists often base their opinions on understanding the scriptures. Humans are seen as perfect creatures with the highest form of knowledge compared to other living things. Theoretically, such a view tends to for exploitative character to the environment. It is also found in the previous books of interpretations, which continues to strengthen humans as subjects to nature. It means that nature is exploited because it was created to serve human needs.

For Muslims, there are quite a number of spiritual foundations in the Qur'anic texts and hadiths. Prophet Muhammad Saw narrated it from 'Abdullah bin Hubsyi with the pronunciation: عن عبد الله بن حبشي قال , قال رسول الله - صلى الله عليه وسلم - من قطع سدره صوب " الله رأسه في النار According to Abdullah bin Hubsyi , " The Messenger of Allah. Said: "Whoever cuts down the tree of the bidara then Allah will bury his head in the fire of hell" (Abu Dawud, 1952, number 947 & 5239). The mention of a reply 'hell' actually contains or shows the existence of accountability. Conversely, environmental conservationists are given alms rewards such as the hadith of the Prophet Muhammad, which is narrated from Anas bin Malik ra. with a sound: عن أنس بن مالك - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: "From Anas from the Prophet (PBUH), stated the following: "A Muslim that plants or sows seeds with the produce eaten by humans, birds or livestock but" (Al-Tirmizi, 2003: 327, number 1382; al-Bukhari, II 1979: 152, number 2320; Muslim, III, n.d.: 1189, number 1553; Ibn Hanbal, XIX, 1990: 479, number 12495). The mention of the word 'sadaqah' implies appreciation for humans that carry out the mandate of maintaining and preserving natural ecosystems.

The first hadith threatens the environment destroyer, while the second appreciates conservationists. These hadiths reinforce the refutation of an eschatist-oriented eschatological view. The Qur'an and Sunnah, as the most authoritative spiritual foundation, provide many guidelines regarding human morals on the environment, eco-mysticism refers to the spiritual aspects of Islam (Gill, 2013, 199). Walker explained that Sufism "... emotional "expression of Islamic practice is defined by the desire to achieve a symbolic union with God through love"(Walker, 2009: 26-39). According to Suwito (2011), Sufism is an (1) ethical, (2) aesthetic, and (3) attribute system based on Islamic spirituality. The verses

in the Qur'an related to nature are termed Sufis. The theory of manifestation (*tajallî*) is widely known as *wahdat al-wujûd* (Ibn 'Arabî, 1329/1911: 516; Kautsar, 1995: 3435, 36) and attributed to Ibn 'Arabî (d.1240) as the originator with al-Haqq as its real form (Ibn 'Arabî, 1329/1911: 2: 519; Kautsar, 1995: 35). Diverse realms are manifestations of the One Being entity. The analogy of the relationship between nature and form of existence which shows that the face is reflected through a thousand and one mirrors. The "perfect" mirror that describes the "face" of God as a whole is a perfect human being (*insân al-kamil*).

A wise person (*'arif billah*) analysis this nature as a divine signal, and not a destination, with God as a place to be anchored. Humans are not cruel and greedy to nature, and while preserving it, they are able to reach (*ma'rifah* to) God. *انت من الأكوان ما لم تشهد المكون فاذا شهادته كانت الأكوان معك* (As-Sakandari, 2005). "You are with created things when you do not witness the Creator; however, the reverse is the case when you come in contact with Him (Firdaus, 2016). God is everywhere (Qs al-Hadid [57]: 4), closer to the human veins (Qs al-Waqi'ah [56]: 85), and understands every whisper (Qs Qaf [50]: 16) words, and treatment. Awareness of the inherent monitoring of God encourages the improvement of the natural environment. As a natural sub-ecosystem, humans are related plants and animals because they need air processed by these living things for survival and vice versa.

## CONCLUSIONS

The relationship between humans, God, and nature, according to the instructions of the Qur'an and the Sunnah, is a mutualist symbiotic relationship. Humans are natural sub-ecosystems; therefore, damages to the natural environment are associated with consequences. In fostering this relationship, the Qur'an uses the editorial *nahy* (prohibition), "do not damage and do not be arrogant on earth." The basic law of destroying nature is haram before the inception of the *shar'i* argument. The Qur'an prioritizes preventive measures, which prohibits humans from destroying nature according to God's rule. Therefore, conducting the opposite is a form of defiance to the Maker. Furthermore, damage to nature also destroys the relationship with God as the Creator and Preserver of nature (*Rabbul 'alamin*). Human exploitative views and behavior towards the environment are influenced by theories and views as superpowers over nature. The view that affirms humanity as a subject to the environment continues to experience suffering from humanity's inhospitable treatment. This understanding has a relationship with the interpretation of biblical text in Christianity, which also influences the reading of the Qur'anic texts and hadiths. Textual interpretation promotes humans as the noblest

creatures; however, their incomplete understanding and irrelevant approaches to the environment is written in the Qur'an. For this reason, it takes the act of reading the sacred texts on the environment with the application of the relevant methodology, approaches, and analysis to enable humans and nature to become friendly. The act of reading must return to the concept of the caliph and the objective mandate.

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