

**The Ethics of Protecting Environment Ibn Khaldun
Perspective's: Analysis of Exegesis Maqasidi's QS. al-A'raf
Verse 56**

**Etika Menjaga Lingkungan Hidup dalam Perspektif Ibnu
Khaldun: Analisis Tafsir Maqasidi QS. al-A'raf Ayat 56**



Article History

Submitted : 24/08/2022

Reviewed : 01/11/2022

Revised : 10/12/2022

Aproved : 19/12/2022

Available : 21/12/2022

Erika Aulia Fajar Wati

erikaaulia@gmail.com

UIN Sunan Kalijaga Yogyakarta

Hakam al-Ma'mun

hakamalmamun@gmail.com

UIN Sunan Kalijaga Yogyakarta



Abstract

This paper discusses the ethics of protecting the environment according to Ibn Khaldun. Starting from his statement in his magnum opus entitled Muqaddimah, he explained how the orderliness of the universe and everything within is a unified system that is mutually dependent on one another. The order and harmony of the universe are full of endless wisdom and lessons. From this, lessons can be drawn, one of which is that the natural order system reflects the social system prevailing in society. Social systems that rely on each other between individuals will produce a civilized society. So to maintain the order and balance of the environment, the Qur'an through Qs. al-A'raf verse 56 forbids doing damage on earth. Through the maqasidi interpretation approach to the verse, it can be concluded that the main principle of maqasid al-syariah can only be implemented in everyday life if the environment is conducive. Environmental conditions will affect the effectiveness of the application of Islamic law.

Keyword: Environment, Exegesis Maqasidi, Ibn Khaldun

URL: <https://e-journal.iainpekalongan.ac.id/index.php/AQWAL/article/view/3494>

DOI: <https://doi.org/10.28918/aqwal.v3i1.3494>

Abstrak

Tulisan ini membahas tentang etika menjaga lingkungan hidup menurut Ibnu Khaldun. Berawal dari statemennya di dalam karya magnum opusnya

berjudul Muqaddimah, ia menjelaskan betapa keteraturan alam semesta dan segala isinya merupakan satu kesatuan sistem yang saling bertumpu satu sama lain. Keteraturan dan keserasian kinerja alam semesta ini tidak akan pernah habis untuk dicari hikmah dan pelajarannya. Dari sini kemudian dapat diambil pelajaran salah satunya ialah sistem keteraturan alam tersebut mencerminkan sistem sosial yang berlaku di masyarakat. Sistem sosial yang saling bertumpu antar individu satu dengan lainnya akan menghasilkan masyarakat madani yang berperadaban. Maka untuk mempertahankan keteraturan dan keseimbangan lingkungan hidup tersebut al-Qur'an melalui Qs. al-A'raf ayat 56 melarang melakukan kerusakan di bumi. Melalui pendekatan tafsir maqasidi terhadap ayat tersebut dapat disimpulkan bahwa prinsip utama maqasid al-syariah hanya bisa terimplementasikan dalam kehidupan sehari-hari apabila lingkungan hidup kondusif. Kondusifitas lingkungan hidup akan mempengaruhi efektifitas penerapan syariat Islam.

Kata kunci: Lingkungan, Tafsir Maqasidi, Ibn Khaldun

A. INTRODUCTION

This view of the human position as the center of attention is part of the understanding of anthropocentrism which began from the Greek era to the modern era. Through this understanding, everything in the universe is valued only as a means to satisfy human interests and needs. There are at least 3 weaknesses according to the perspective of anthropocentrism; First, humans are only understood as social beings who require interaction among themselves, but are not seen as ecological beings whose identities are also influenced by nature or their environment. Second, ethics only functions and targets the human social community without taking into account living beings outside of humans. Third, the perspective of modern science and technology tends to be mechanistic-reductionist, namely positioning the universe as the object and humans as the subject (Hamid 2020).

The consequences of the anthropocentrism perspective above affect the rate of development of science and technology rapidly. This rate of development then creates a dilemma between the utilization of natural resources on the one hand, but on the other hand it actually has an impact on the destruction of natural ecosystems. Ecosystem damage is caused by the continuous use of natural resources without a system capable of controlling the balance and sustainability of natural resources. Therefore, individual and communal awareness is needed for the bad impacts that will occur if the exploitation of nature takes place simultaneously to an unknown extent.

One way to know the urgency of preserving nature can be found through the statement of Ibn Khaldun in one of his works. He considers the universe with all its regularities to be a miracle that will never end (Abdurrahman 2001). This means that discoveries of natural wealth will continue along with the development of human science and technology.

From here, Ibn Khaldun's statement is not in the realm of justifying human exploitation of the natural resources they have, but on the contrary, humanity must feel challenged to find the miracle behind the order and continuity of this universe. Therefore this research will answer how Ibn Khaldun views the universe in general and the human environment in particular.

Through Ibn Khaldun's view, a correlation will later be obtained against the prohibition of doing damage to the earth as stated in Qs. Al-'Araf verse 56. The paradigm used in this study refers to qualitative research based on literature studies that explain Ibn Khaldun's views on the environment. The approach used to analyze Qs. al-A'raf verse 56 is a maqasidi interpretation approach that puts forward the maqasid al-Syari'ah aspect in taking the value contained in one verse. These values include al-Kulliyat al-Khamsah namely protecting religion, preserving the soul, protecting the mind, protecting property and protecting offspring.

B. DISCUSSION

1. Overview of Ibn Khaldun and the Environment

Ibn Khaldun is a Muslim philosopher who comes from Andalusia. His full name is Abdul Rahman bin Muhammad bin Muhammad bin Abu Bakr Muhammad bin al-Hasan. The name Khaldun is related to his grandfather, Khalid bin Usman. He was born on May 27 in 1332 AD to coincide with the beginning of the month of Ramadan in 732 Hijriyah (Sujati 2018). He is known by modern scientists as the father of sociology and the founder of political theories that have inspired many scholars in the humanities (Mahdi 1971). Apart from being known as a humanities-based scientist, he is also well known as a religious scholar who has succeeded in maximizing the role of his mind to explain doctrinal problems within the body of Muslims.

Through his monumental work entitled *al-Ibrar wa diwan al-mubtada wa al-khabar fi ayyam al-'arab wa al-'ajam wa al-barbar* it can be seen how he applied his methodology in writing history. The method he used was obtained based on reading the historical works of his predecessors which were considered not to meet the requirements for writing history scientifically, namely that there were many irrational elements that adorned the story of the historical journey of the earlier people. From here Ibn Khaldun applies his classification method to map every event that occurs and analyze each of its movements in order to obtain a lesson from each event. Among the analysis processes carried out on one incident, he also pays attention to the underlying causes of the development of social groupings, so that Khaldun is able to describe in detail the social phenomena experienced by a particular civilization.

Ibn Khaldun wrote history by applying scientific principles that can be validated. He not only succeeded in narrating the stories of the ancestors

in a neat manner, but also in his hands history was able to serve as a systematic and progressive independent scientific discipline. The determination of history as an independent scientific discipline is based on the principle of rationality obtained through knowledge of the factors that cause an event to occur (Baso 2017). So that history does not only discuss the issue of when and where an event occurred, but knowledge of the causes and effects behind it also becomes a point of view in historical science. Thus, to reach the initial stages in scientific disciplines has been fulfilled, because as Aristotle said that knowing the law of causality (cause and effect) is the most basic principle of science (Muhammad 1981).

Maintaining the basic principles of science is trying to be perpetuated by Ibn Khaldun in every historical writing. He then provides a benchmark so that the principle of causality is maintained properly. He put forward the concept of *thaba'i al-'Umran* in which every social group of mankind has a general character and an essential character that is embedded in him. These traits and characteristics are immanent in all changing conditions and situations. It is through this concept that Ibn Khaldun determines the factual validity of an event, as well as ensuring whether the news is valid or not. In simple terms, the concept of *thaba'i al-'umran* offered by Ibn Khaldun is equivalent to the principle of *al-kulliyah al-ijtima'iyah*, namely the universality of social life (Abdurrahman 1965).

The principle of the universality of society at a certain point intersects and intersects with natural events (natural science) so that it cannot be avoided because humans themselves are specifically part of living things in nature. From here, the influence of human nature by the circumstances and conditions of the surrounding environment plays a very dominant role (Fajar 2019). Human character is formed through a process of interaction between himself and his environment, namely everything that is around him and experiences a reciprocal relationship and is considered to have an influence effect. The consequence of the involvement of the environment for the formation of human character is that if the environment is not conducive then a character that tends to be destructive will be created. On the other hand, when the environment has a high ecological awareness, the character tends to be constructive (Jurdi 2008).

The concept of the influence of human nature on its environment then gave birth to a new concept for Ibn Khaldun namely humans as social or political beings (*al-Insan hayawan madani*) (Louise 1999). Starting from the perspective of social science that humans cannot live alone to make ends meet, they also make other individuals as partners. Starting from this sense of mutual need, a sense of solidarity grows between them so that they form a community with the aim of building a civilization. The formation of a community on the one hand is also driven by nature or the most basic human instinct, namely the tendency to like an association rather than living alone. Because by living together they can provide security to each other and avoid attacks from enemy evil (Abdurrahman 2011).

The human environment in the community is of course also influenced by the geographical conditions and situations in which they live. Natural conditions also affect the pattern of thinking and acting. In this case, for example, Ibn Khaldun describes the behavior model of the Bedouin community, which has a tough character compared to the urban/civil society, which is soft and easily influenced by worldly pleasures (Amin 2018). The Bedouin community is in contact with extreme natural conditions so that they are forced to survive, while the civil society or urban people are too spoiled by the facilities that are already available so that their character tends to be lazy. Such is the description of the environment according to Ibn Khaldun's perspective which tends to focus on the social and cultural conditions in which they live.

2. Islamic Views Regarding the Environment

Islam as a religion that spreads mercy to all creatures in the universe has given serious attention to the environment. In Islamic teachings there is no prohibition to utilize and use natural resources contained in or on the surface of the earth. The use and utilization of these resources needs to be managed as well as possible so that the crops can be distributed evenly to all mankind, so as not to cause economic and social inequality in society. Natural resources as an economic recession should not be used as a means of personal enrichment but must also be felt by every community who participates in managing the results of natural wealth. Therein lies the principle of justice and equality of Islamic teachings in relation to environmental management and empowering people's lives (Nafisah 2019).

The principle of al-'a in the context of environmental governance means treating nature with precision, namely not over-exploiting natural products and not acting abusively towards the environment. Although humans are recognized by creation as the most perfect creatures among other creatures, in reality humans are a small part of the natural community. Feelings of superiority in the context of the creation of beings need to submit to unavoidable natural facts and facts. Moreover, the Qur'an through surah al-An'am verse 38 has reported that all creatures that live in nature are people like humans (*umamun amsalukum*), so that behaving fairly towards nature is a moral obligation that cannot be set aside. When this principle of justice is lost or ignored by mankind, environmental damage cannot be avoided (Mustaqim 2013).

In addition to the principle of justice, Islamic teachings also offer the principle of al-tawazun, namely balance. Balance in the context of environmental governance relates to the balance of ecosystems of living things, namely the existence of various species of living things must be maintained so that mass extinction does not occur. The occurrence of mass extinctions is caused by the gradual use of resources without taking into account periodic conservation processes. In addition to taking advantage of plant and animal resources by humans, it is also necessary to pay attention to the survival or regeneration of these two living things (Sholehuddin 2021).

This regeneration process can be done in various ways, for example by replanting the seeds of plants that have been cut down or breeding animals through animal husbandry.

The principle of justice and balance taught by Islam is a form of concern for the environment. Through these two principles it can be said that environmental damage is not a reflection of Islamic religious teachings but is solely due to the actions of some adherents of Islam who do not have ecological awareness within themselves. Even though the Prophet Muhammad, as a role model for Muslims, taught about the importance of caring for the environment by planting plants. In fact, he appreciated the activity of growing plants just like someone who is giving alms to other living things. The following hadith explains it:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

Meaning: It is not a Muslim to plant a tree, nor does he plant a plant then the tree or plant is eaten by birds, humans or animals but becomes charity for him (HR. Muslim).

From the hadith above, it can be seen that a Muslim who plants a tree then from the plant grows fruits that can be enjoyed not only by humans but also by plant-eating animals, then he gets a reward that continues to flow like charity. Abdul Rouf al-Munawi, when commenting on this hadith, also mentioned: *hadza al-hadith kama taro madaha 'imarah al-ardl* (this hadith, as stated in its message, is praise addressed to those who take care of the earth) (Al-Munawi 1973). It is clear how much the Prophet Muhammad's appreciation for natural preservation is reflected in his appreciation for someone who conserves the environment through planting trees.

Islamic concern for the environment can also be seen from the aspect of implementing Islamic law which always puts forward the principle of *mashlahah al-'ammah*, namely prioritizing universal benefits. Benefit from the application of Shari'a is often termed *maqashid al-shariah* or *al-Kulliyat al-khamsah* (five general basic principles). These five universal principles in Islamic law cannot be implemented properly when they are not supported by a conducive living environment. So that a conducive living environment determines the achievement of general good, such as: guarding religion, soul, property, lineage and human common sense. From here, the concept of *hifz al-bi'ah* emerges as the fundamental basis for enforcing Islamic law (Al-Qardhawi 2000).

The human environment is the most crucial thing on the agenda of implementing Islamic law, therefore it is only natural that in this context Sayyed Hossein Nasr said that damage to nature or the extinction of various species of animals and plants is the biggest disaster for religious people (Nasr 1996). The extinction of animal and plant ecosystems hinders religious adherents from knowing the Creator of the Universe, because in the treasury of Islamic intellectual property it teaches that all creatures in this universe

are indications or signs of the existence of a Supreme Creator. Therefore, maintaining the existence of the diversity of living things is an unavoidable necessity for anyone who claims to be a religious person. As a Muslim community, specifically the Qur'an has also mentioned many verses that have the nuances of environmental conservation.

Several verses, even though they are not clearly ordered to protect the environment, implicitly provide information about how a good Muslim can preserve his environment. This is for example reflected in Qs. al-An'am verse 141, when Allah SWT says:

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَعَيْبَرٍ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَعَيْبَرٍ مُتَشَابِهَةٍ ۚ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: And it is He who makes the gardens which are exalted and which are not exalted, palm trees, plants of various fruits, olives and pomegranates that are similar (shape and color) and not the same (taste). Eat from its fruit (of various kinds) if it is fruitful, and fulfill its rights on the day it reaps the fruit (by giving it to the poor); and do not exaggerate. Verily, Allah does not like those who are excessive.

The verse explains that after Allah SWT gives sustenance in the form of various fruits, the person who harvested it earlier is ordered to fulfill the rights of the plant. The rights in question can be in the form of social rights reserved for the poor, or ecological rights for harvested plants. The ecological right for plants is to carry out the process of replanting plants that have been taken advantage of, so that the regeneration process continues until the plants can be used again (Amin 2016). Apart from that, through this verse Allah SWT also advised not to act excessively because Allah does not like those who behave beyond the limits. In this context, the behavior that exceeds the limit is related to the exploitation of agricultural products, namely the use of natural resources without regard to their sustainability.

This is an explanation of how Islam cares for the environment. Islam as part of the world's religions gives a large portion of environmental themes. No less than 750 verses in the Qur'an tell about the use, maintenance and preservation of nature that must be considered by mankind. Apart from going through the Qur'an, Rasulullah SAW also preached a lot about the importance of protecting and caring for ecosystems, because this is the most important element in relation to the sustainability of Islamic law.

3. Interpretation of Qs. Al-A'raf Verse 56: Maqasidi Interpretation Approach

If we pay close attention to the universe with all its contents, we will find a system of order that influences one another. When there is only one system that does not work according to its provisions, it will affect other systems. Therefore, Allah SWT through this verse forbids human beings to

do damage in any form because it can affect other living things. As Ibn Khaldun's statement in this context he said that the order and performance of the universe is a miracle that will never subside to continue to learn from.

Al-Qur'an surah al-A'raf verse 56 forbids humans from doing damage to the earth in any name, because destructive actions are part of transgressing actions. Allah SWT created this universe in a state of harmony and harmony so that humans as one of the living beings who have the mandate to be responsible for preserving His creation must seriously fulfill this mandate. One of the proofs that Allah SWT participates in the improvement of the universe is sending the Prophets to educate mankind about the urgency of a conducive living environment (Shihab 2016). So it is through the teachings brought by the Prophets that humankind's awareness of its environment becomes more concerned.

One of the teachings in the Qur'an regarding the prohibition of damaging the environment is stated in Qs. al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ حَوْفًا وَقَطْمًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: And do not do damage on earth after (created) well. Pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good.

Al-Imam al-Syaukani, for example, explained that through this verse, Allah SWT forbids mankind from doing damage, whether the intensity of the damage is a little or a lot. And among the forms of damage that are prohibited are taking human lives indiscriminately, tearing down or destroying their homes, cutting down trees illegally and polluting water sources (Muhammad 2007). A similar interpretation was also put forward by the Ministry of Religion of the Republic of Indonesia namely the creation of the earth with all its features, including mountains, seas, valleys, land and forestry, among others, only to meet the needs of human life. So the prohibition in this verse is general in nature, that is, it covers all aspects of life both socially and spiritually (Kemenag 2012).

In general, the explanations of the commentators on this verse have relatively the same nuances, namely focusing on the aspect of prohibiting doing damage to the earth. From here the author wants to expand the scope of the meaning of prohibited damage from the maqashidi interpretation point of view. Abdul Mustaqim views maqashidi interpretation from an ontological point of view, dividing it into 3 types, namely maqashidi interpretation as a philosophy of interpretation, maqashidi interpretation as a methodology of interpretation and maqashidi interpretation as a product of interpretation (Mustaqim 2019). Philosophically, the maqashidi interpretation approach has the spirit to explain the meaning of the Quran beyond the structure of language or the textual sound of verses of the Quran. In relation to the discussion of asbabun nuzul ayat, maqashidi interpretation does not use al-Ibroh bi 'umum al-lafz aw bi khusus as sabab but the rule that is applied is al-'ibrah bi maqashid al-shariah (Robikah 2021).

Based on the application of the rule of taking *ibrah* (lesson) from a verse from the perspective of *maqashid al-Syariah*, matters related to the five universal principles (*al-kulliyat al-khamsa*) from Qs. *al-A'raf* verse 56 will be the author of the elaboration. First, the environment needs to be preserved in the name of maintaining the existence of religion (*hifz al-din*) because without it religious teachings are hampered so that in the end religious teachings cannot be properly practiced by adherents of religion. As a concrete example, for example when there is a flood disaster caused by massive and uncontrolled forest logging, the consequence for the followers of the religion affected by the flood is that they cannot carry out their religious rituals in their places of worship. When they are hindered from performing religious rituals, it means that religious symbols are slowly fading and it is only a matter of time for the existence of religion to continue to exist.

Second, environmental sustainability is an integral part of maintaining human survival (*hifz al-nafs*) which cannot be avoided. Forms of human interaction with nature can be destructive or constructive (Suryani 2017). Constructive behavior is implemented towards the use of nature for human needs, but at the same time they also do not forget to carry out the process of nature conservation. Conversely, destructive behavior towards nature is destroying plants and killing animals without proper calculation. This destructive behavior of nature is then condemned by the Qur'an through Qs. *Al-A'raf* verse 56 with the theological consequences that the perpetrators are not loved and blessed by Allah SWT (*innahu la yuhibbu al-musrifin*). In fact, in another verse the Qur'an aligns *israf* behavior (exploitative nature) with his brother Satan (see Qs. *al-Isra'*: 27).

Third, damage to the environment threatens human regeneration (*hifz al-nasl*) to continue to grow and develop. Management of natural resources must lead to general benefit so that it can have positive implications for human survival. Unwise management of natural resources results in the extinction of living things. Humans are part of living beings who need adequate water resources, it will be very difficult to maintain their life when spring water is mixed with industrial wastes. In *ushul fiqh* there is a rule which means: "something that is obligatory cannot be fulfilled perfectly, when the intermediary to achieve it is also not fulfilled" (Ibrahim 2019). The meaning of this rule is that if maintaining human survival is an obligation, and humans cannot live without an adequate source of water, then protecting springs so that they are not polluted becomes an obligation.

Fourth, protecting the environment is a universal moral message that has been conveyed by Allah SWT through his messenger, even protecting the environment is part of one's faith. One way to determine a person's level of faith can be measured by the level of concern for environmental sustainability. In this context Yusuf al-Qadhawi stated that the maintenance of nature or the environment is part of *maqashid al-shariah* which is *'ammah* (general). In one of his formulas regarding environmental preservation, he mentions the term *hifz al-biah min muhafazah 'ala al-aql*, namely protecting and preserving the environment is part of maintaining the effectiveness of the human mind. This is in accordance with human nature when viewed from an ecological perspective that humans are environmental creatures (*homo ecological*) (Danusaputro 1985). Humans as

environmental creatures always desire to understand and adapt to their environment. Knowledge of his environment often enters (infiltrates) into his thinking considerations. So that when the situation and environmental conditions are not conducive it will affect the effectiveness of his mind.

Fifth, maintaining a conducive environment is also an integral part of the *hifz al-mal* principle (safeguarding property). When the human environment is insecure or there is a lot of theft, the application of the *hifz al-mal* principle becomes hindered. Islam provides a solution to the punishment for the perpetrators of theft by cutting off the limbs of the thieves so that a feeling of anger arises in him. This is solely done as a form of Islamic concern for property ownership. In the context of verse 56 of surah al-a'raf, the principle of *hifz al-mal* is implemented in the phrase *innahu la yuhibbu al-musrifin*, namely that the use of assets must be accompanied by good management. Using assets according to needs and avoiding wasteful behavior is also an implementation of the principle of protecting assets.

C. CONCLUSION

After conducting research related to environmental ethics according to Ibn Khaldun along with the *maqashidi* interpretation approach to surah al-A'raf verse 56 the author can conclude several new things that have not been raised by previous research. That according to Ibn Khaldun the environment is greatly influenced by natural circumstances and situations. In general, he stated that the performance of the universe which is so orderly and systemic is a divine miracle that will never be finished to study. Systems that influence each other's performance and effectiveness of each component when drawn into the realm of the human environment can be found in regular social systems. Every social system must have a relationship between one element of society and another. If one system of society is dysfunctional, it will affect other systems. So from here humans are required to always maintain the orderliness of the existing system in order to create a conducive living environment. Meanwhile, theologically maintaining and caring for an ongoing social system is an implementation of the *maqashid al-shariah* principle. Through Qs. Al-A'raf verse 56 humans are prohibited from doing damage to the earth in any form. Destructive behavior in the context of the environment is the same as injuring the values contained in *maqashid al-shariah*.

REFERENCES

- al-Munawi, Abdul Rouf. *Faidh Al-Qadir Syarh Al-Jami' as-Shaghir Min Ahadis Al-Basyir Al-Nadzir*. Beirut: Dar al-Kitab al-'Ilmiyyah, 1973.
- al-Naisaburi, Muslim bin al-Hajjaj abu al-Hasan al-Qusyairi. *Shahih Muslim, Bab Fadl Al-Ghars Wa Al-Zar'a*. Beirut: Dar Ihya' al-Turats al-'Arabi, n.d.

- Al-Qardhawi, Yusuf. *Ri'āyat Al-Bī'at Fī Syarī'at Al-Islām*. Cairo: Dar al-Syuruq, 2000.
- Al-Syaukani, Muhammad bin 'Ali bin Muhammad. *Fath Al-Qodir*. Edited by Yusuf al-Ghus. Beirut: Libanon: Dar al-Ma'rifah, 2007.
- Amin, Khairul. "Badawah & Hadarah : Konsep Sosiologi Ibn Khaldun." *Jurnal Sosiologi Agama* 12, no. 1 (2018): 85.
- Amin, Muhammad. "Wawasan Al-Quran Tentang Manusia Dan Lingkungan Hidup Sebuah Kajian Tafsir Tematik." *Jornal Nizham* 05, no. 02 (2016): 190.
- Bajjah, Abu Bakr Muhammad bin Yahya. *Syarh "ala as-Sama" Ath-Thabi'i Li Aristhutailis*. Edited by Ma'in Ziyadah. Beirut: Dar al-Fikr, 1981.
- Baso, Ahmad. *Al-Jabiri, Eropa Dan Kita: Dialog Metodologi Islam Nusantara Untuk Dunia*. Tangerang Selatan: Pustaka Afid Jakarta, 2017.
- Danusaputro, St. Munadjat. *Hukum Lingkungan*. Jakarta: Bina Cipta, 1985.
- Fajar, Abbas Sofwan Matlail Fajar. "Perspektif Ibnu Khaldun Tentang Perubahan Sosial." *Jurnal Salam* 6 (2019): 1–12.
- Hamid, Ismar. "Perjuangan Orang Mapnan Mempertahankan Hutan Di Kabupaten Berau : Kritik Terhadap Antroposentrisme Dalam Pengelolaan SDA." *Empower: Jurnal Pengembangan Masyarakat Islam* 5, no. 1 (2020): 155–173.
- Ibnu Khaldun, Abu Zaid Abdurrahman bin Muhammad. *Al-Ibrar Wa Diwan Al-Mubtada Wa Al-Khabar Fi Ayyam Al-'Arab Wa Al-'Ajam Wa Al-Barbar: Muqaddimah Ibn Khaldun*. Kairo: Lajnah al-Bayan al-Arabi, 1965.
- . *Muqoddimah*. Terj. Ahma. Jakarta: Pustaka Firdaus, 2011.
- . *Tarikh Ibn Khaldun*. Beirut: Dar al-Fikr, 2001.
- Ibrahim, Duski. *Al-Qawa'id Al-Fiqhiyyah (Kaidah-Kaidah Fiqih)*. Palembang: CV. Amanah, 2019.
- Jurdi, Syarifuddin. *Sosiologi Islam Elaborasi Pemikiran Sosial Ibnu Khaldun*. Yogyakarta: Bidang Akademik UIN Sunan Kalijaga, 2008.
- L. Sholehuddin. "Ekologi Dan Kerusakan Lingkungan Dalam Persepektif Al-Qur'an." *Jurnal Al-Fanar* 4, no. 2 (2021): 113–134.
- Louise, Marlow. *Hierarchy and Egalitarianism In Islamic Thought*. Terj. Nina. Bandung: Mizan, 1999.
- Mahdi, Muhsin. *Ibnu Khaldun Philosophy Of History*. Chicago: University of Chicago Press, 1971.
- Mustaqim, Abdul. "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam." In *Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an*. Yogyakarta: UIN Sunan Kalijaga, 2019.
- . "Etika Pemanfaatan Keakekaragaman Hayati Dalam Perspektif Al-Qur 'an." *Hermeneutika: Jurnal Ilmu al-Qur'an dan Tafsir* 9, no. 2 (2013): 389–406.

- Nafisah, Mamluatun. "Tafsir Ekologi: Menimbang Hifz Al-Biah Sebagai Usul Ash-Shari'ah Dalam Al-Qur'an." *Al-Fanar: Jurnal Ilmu al-Qur'an dan Tafsir* 2 (2019): 93–111.
- Nasr, Sayyed Hossein. *Religion and the Order of Nature*. New York: Oxford University Press, 1996.
- Nurani, Shinta. "[Hermeneutika Qur'an Ekofeminis: Upaya Mewujudkan Etika Ekologi al-Qur'an Yang Berwawasan Gender](#)". *Jurnal Religia*, Vol. 20, No.1, 2017.
- RI, Kementrian Agama. *Al-Qur'an Dan Tafsirnya: Edisi Yang Disempurnakan*. Jakarta: Kementrian Agama RI, 2012.
- Robikah, Siti, and Ratu Balqis. "Rekonstruksi Kisah Ratu Balqis Dalam Perspektif Tafsir Maqashidi." *Jurnal Al-Wajid* 2, no. 1 (2021): 341–363.
- Shihab, Muhammad Quraish. "Pendidikan Lingkungan Hidup Dan Implementasinya Dalam Pendidikan Islam (Analisis Surat Al-A'raf Ayat 56-58 Tafsir Al Misbah." *Jurnal Nizham* 05, no. 02 (2016): 189–203.
- Sujati, Budi. "Konsepsi Pemikiran Filsafat Sejarah Dan Sejarah Menurut Ibnu Khaldun." *Jurnal Tamaddun* 6, no. November (2018).
- Suryani. "Penegasan Hifd Al 'Alam Sebagai Bagian Dari Maqashid Al Shari'ah." *Al-Tahrir* 17, no. 2 (2017): 353–370.