




Research Article

Dialectics of Fasad and Musibah in the Qur'an as Ethical Framework for Anthropogenic Damage

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Abstract. This study aims to analyze the concepts of fasad (corruption/damage) and musibah (calamity/disaster) in the Qur'an and their relevance to environmental damage caused by anthropogenic activities. The study focuses on the relationship between human actions, ecological imbalance, and disasters from the perspective of Qur'anic ethics. This research uses a qualitative comparative method through thematic exegesis and content analysis of Qur'anic verses and scientific literature on Islamic environmental ethics. Data were collected through library research and analyzed by grouping concepts related to fasad, musibah, khilafah, and mizan.

The findings show that *fasad* refers to human actions that damage moral, social, and ecological balance, while *musibah* is understood as the consequence of such damage. The Qur'an also emphasizes human responsibility as *khalifah* to maintain environmental balance and prevent destruction. This study concludes that the concepts of *fasad* and *musibah* provide a relevant Qur'anic environmental ethics framework for understanding contemporary ecological crises and contribute to the development of thematic Qur'anic exegesis and Islamic environmental ethics.

Keywords: Fasad, Musibah, Islamic Environmental Ethics, Thematic Qur'anic Exegesis, Anthropogenic Environmental Damage

INTRODUCTION

The Qur'an consistently presents the concepts of *fasad* (corruption/damage) and *musibah* (calamity/disaster) as integral parts of the discourse on human social, moral, and ecological ethics. These two concepts do not stand independently; rather, they form a dialectical relationship that depicts the causal connection between human actions and the consequences they generate in the order of life. *Fasad* in the Qur'an refers to various forms of deviation that disrupt balance whether in moral, social, or environmental dimensions derived from the root word *fasada*, meaning to be corrupt or to perish. This corruption is frequently portrayed as a result of human failure to fulfill their role as stewards of the earth, as reflected in the interpretation of verses that emphasize human ecological responsibility and the prohibition of excessive exploitation of nature, including in the context of economic and industrial activities that disrupt environmental balance (Ismail & Sukron, 2025). Within this framework, the Qur'an functions not only as a normative text but also as a source of environmental ethics that directly links human behavior to the condition of nature (Ismail & Sukron, 2025).

The concept of *musibah* in the Qur'an is frequently understood as a form of warning or consequence for human deviation from divine values. Calamity is not positioned merely as random fate, but rather as a reflection of the accumulation of human actions that generate structural imbalance in life. Mustawa (2023) affirms that various Qur'anic verses indicate a strong connection between collective moral decline and the emergence of social and natural disasters, such that calamity functions as a mirror of the damage created by humans themselves. From this perspective, *fasad* and *musibah* form an ethical cycle that demands reflection and behavioral change, rather than mere passive acceptance of disasters. This understanding becomes increasingly relevant when situated in the context of the global environmental crisis rooted in unsustainable anthropogenic activities (Mustawa, 2023).

This research is increasingly urgent because the concepts of *fasad* and *musibah* exist in both historical and contemporary contexts. In the historical context, there are numerous Qur'anic verses that speak about *fasad* and *musibah* for example, regarding the blameworthy acts of disbelievers and hypocrites of the past whose conduct resulted in *fasad* and *musibah*. In QS. Al-Baqarah verses 11–12, Al-Maraghi explains *fasad* (corruption/destruction on earth) caused by human wickedness,

falsehood, and negligence. As for the term *musibah* in the Qur'an, one example is QS. An-Nisa': 62, interpreted by Imam At-Thabari as punishment and calamity as a consequence of the hypocrites' blameworthy conduct toward Allah and His Messenger.

In the contemporary context, various forms of destruction on earth can be observed, accompanied by numerous disasters. Among the most widely discussed recently are the flash floods and landslides that struck Sumatra (Aceh, North Sumatra, West Sumatra) in late November–December 2025, claiming more than 1,000 lives, forcing hundreds of thousands to evacuate, destroying thousands of homes, cutting off road access, washing away bridges, and isolating villages. This *fasad* and *musibah* environmental destruction and natural disasters was not caused solely by natural factors, but also by human actions that damaged the natural environment, amplifying the scale of destruction and disaster. The floods were reportedly worsened by the destruction of 50,000 hectares of forest, triggering investigations into eight major companies in the plantation, mining, and forestry sectors.

The prior studies that serve as references in this research include an article titled *Environmental Deterioration in Tafsir Maqasidi: A Comparative Study of Tafsir Al-Munir and Al-Azhar*. That study examines how *tafsir maqasidi* is used to understand environmental destruction through a comparative study of *Tafsir Al-Munir* by Wahbah az-Zuhaili and *Tafsir Al-Azhar* by Buya Hamka. The findings show that both works equally emphasize human responsibility in preserving the environment as a trust (*amanah*) from Allah, but with different approaches. *Tafsir Al-Munir* focuses more on Islamic legal aspects of environmental management, while *Tafsir Al-Azhar* places greater emphasis on ethical, spiritual, and ecological harmony dimensions (Diningrum et al., 2024).

A journal article by Abdul Mustaqim titled "*Teologi Bencana dalam Perspektif Al-Qur'an*" (Disaster Theology in the Qur'anic Perspective), published by UIN Sunan Kalijaga in the journal *Nun*, explains that disaster in the Qur'anic perspective is understood through several terms such as *bala'*, *mushibah*, and *fitnah*, each carrying meaning as a trial, reprimand, or warning from Allah to humankind. Mustaqim affirms that ontologically, disaster is part of *sunnatullah* (Allah's established laws), yet its occurrence is also influenced by human behavior such as oppression, arrogance, environmental destruction, and rejection of divine teachings. The study further concludes that disasters carry a moral message in the form of warning, self-evaluation, and demonstration of Allah's power, requiring humans to respond with patience, introspection, and perseverance in facing calamity. This study serves as an important reference for providing a conceptual foundation on disaster theology from the Qur'anic perspective (Mustaqim, n.d.).

A thesis by Muhammad Abdul Ghaniy Morie titled "*Musibah dalam Al-Qur'an*" (Calamity in the Qur'an), completed at the Perguruan Tinggi Ilmu Al-Qur'an in 2019, explains that *musibah* in the Qur'an does not solely mean something negative, but encompasses everything that befalls a person, whether joy or sorrow. Furthermore, *musibah* is understood as a trial, an act of mercy, or a punishment from Allah that can occur both by His will and as a result of human actions. The

study also emphasizes the importance of patience (*sabar*), gratitude (*syukur*), and reliance on Allah (*tawakkal*) when facing calamity (Abdul et al., 2019).

Another prior study is a thesis titled "*Fasad Menurut Ahmad Musthafa Al-Maraghi dalam Tafsir Al-Maraghi*" (Fasad According to Ahmad Musthafa Al-Maraghi in Tafsir Al-Maraghi), completed at the Institut Agama Islam Negeri Bengkulu in 2020. This study examines the meaning of *fasad* in the Qur'an according to the interpretation of Ahmad Musthafa al-Maraghi using the thematic (*maudhu'i*) exegetical method. The findings show that *fasad* is understood as deviation from the path of truth that can cause harm to oneself, society, and the environment. The study also explains that *fasad*, according to al-Maraghi, encompasses corruption in the areas of creed (*akidah*), social conduct, and the natural environment such as polytheism, deception, moral violations, and destruction of natural resources. This study is an important reference as it provides an understanding of the concept of *fasad* in Qur'anic interpretation and its relation to social life and the environment (Putri, 2020).

An article by Abdul Rahman Rusli Tanjung titled "*Musibah dalam Perspektif Alquran: Studi Analisis Tafsir Tematik*" (Calamity in the Qur'anic Perspective: An Analytical Study of Thematic Exegesis), published in *Analytica Islamica*, examines the concept of *musibah* in the Qur'an through a thematic exegetical approach by reviewing the usage of the word *musibah* and its derivatives in Qur'anic verses. The findings show that *musibah* is understood as a trial from Allah to measure the quality of human faith. The study also affirms that every calamity occurs by Allah's permission, requiring humans to respond with patience, wisdom, and in accordance with the guidance of Allah and His Messenger. This study serves as a reference for its understanding of the nature of *musibah* in the Qur'anic perspective and its connection to human faith (Rahman & Tanjung, n.d.).

An article by Zidni Alfani Rizkiyah and Dian Erwanto titled "*Menghadapi Fenomena Kerusakan di Muka Bumi (Kajian Lafadz Fasad dalam Q.S Ar-Rum: 41)*" (Facing the Phenomenon of Destruction on Earth: A Study of the Word Fasad in Q.S. Ar-Rum: 41), published in *Mushaf Journal: Jurnal Ilmu Al Quran dan Hadis*, examines the meaning of the word *fasad* in Q.S. Ar-Rum verse 41 through an analytical exegetical approach referring to *Tafsir Al-Mishbah* by M. Quraish Shihab. The findings show that *fasad* is understood as corruption encompassing both physical and non-physical dimensions resulting from human behavior. The study also explains the consequences of destructive actions and proposes the concept of *al-islah* as an effort toward correction and restoration of worldly conditions. This study is an important reference for its understanding of *fasad* in the Qur'an and its relation to environmental destruction and human behavior (Erwanto, 2023).

The distinction between the prior studies and this research lies in the focus of inquiry, methodological approach, objects of analysis, and the conceptual contributions offered. The study on *Environmental Deterioration in Tafsir Maqasidi* places greater emphasis on the *maqasidi* exegetical approach in understanding environmental destruction through a comparative study of *Tafsir Al-Munir* by Wahbah az-Zuhaili and *Tafsir Al-Azhar* by Buya Hamka. That study highlights how both exegetes understand human responsibility in preserving the environment as a

trust from Allah, yet with differing interpretive orientations. *Tafsir Al-Munir* emphasizes Islamic legal frameworks and normative rules in environmental management, while *Tafsir Al-Azhar* foregrounds the ethical, spiritual, and harmonious dimensions of the human–nature relationship. As such, that study is more focused on the *maqasidi* approach and a comparative analysis of two exegetes' interpretations on environmental issues.

Meanwhile, Abdul Mustaqim's study "*Disaster Theology in the Qur'anic Perspective*" more specifically examines the concept of disaster through Islamic theological terms such as *bala'*, *mushibah*, and *fitnah*. That study views disaster as part of *sunnatullah* carrying the meaning of trial, reprimand, and divine warning. Its primary focus lies in the theological dimension of disaster and the relationship between human conduct and the occurrence of calamity such as oppression, arrogance, and moral corruption. It places greater emphasis on the importance of patience, self-reflection, and returning to Allah in the face of disaster. As for Muhammad Abdul Ghaniy Morie's thesis "*Calamity in the Qur'an*", it more broadly discusses the nature of *musibah* in the Qur'an, explaining that *musibah* is not always negative but can encompass joy or sorrow, functioning as a trial, mercy, or punishment from Allah. This study is more oriented toward the spiritual and individual ethical dimensions of responding to calamity through patience, gratitude, and trust in Allah.

Furthermore, the thesis "*Fasad According to Ahmad Musthafa Al-Maraghi in Tafsir Al-Maraghi*" focuses primarily on the meaning of *fasad* according to al-Maraghi's interpretation, explaining it as deviation from the path of truth causing corruption in the domains of creed, social relations, and the natural environment. That study's scope remains limited to one exegete's interpretation of *fasad* without deeply connecting it to the concept of *musibah* and contemporary ecological crisis. Similarly, Abdul Rahman Rusli Tanjung's study on "*Calamity in the Qur'anic Perspective*" focuses mainly on *musibah* as a trial of human faith and the importance of a wise response to divine decree. That study is more normative-theological in nature and has not specifically linked *musibah* to environmental destruction caused by human activity.

The study by Zidni Alfani Rizkiyah and Dian Erwanto on "*Facing the Phenomenon of Destruction on Earth (A Study of the Word Fasad in Q.S. Ar-Rum: 41)*" has indeed addressed environmental destruction from a Qur'anic perspective, particularly through the interpretation of Q.S. Ar-Rum verse 41 based on *Tafsir Al-Mishbah* by M. Quraish Shihab. However, that study focuses more narrowly on the meaning of the word *fasad*, the forms of physical and non-physical destruction, and the concept of *al-islah* as a solution. It has not comprehensively articulated the conceptual relationship between *fasad* and *musibah* as an ethically unified and interconnected framework within the Qur'anic perspective.

In contrast to the aforementioned prior studies, this research specifically examines the dialectical relationship between the concepts of *fasad* and *musibah* in the context of environmental destruction caused by anthropogenic human activity. This research does not merely understand *fasad* as an act of destruction and *musibah* as disaster in isolation, but positions both within a mutually connected

causal relationship. In this study, *fasad* is understood as human behavior that disrupts moral, social, and ecological balance, while *musibah* is positioned as the ethical and ecological consequence of such behavior. Accordingly, this research seeks to demonstrate that ecological disaster is not understood solely as a natural phenomenon, but also as a consequence of moral crisis and the breakdown of the human–nature relationship.

Furthermore, this research presents a more integrative approach by connecting the concepts of *fasad* and *musibah* with the principles of *khilafah* and *mizan* in the Qur'an. The concept of *khilafah* affirms human responsibility as vicegerents on earth to preserve and manage nature wisely, while the concept of *mizan* highlights the importance of maintaining ecological balance as part of Allah's decree. This approach offers a new contribution to the development of Islamic environmental ethics, as it does not merely address environmental destruction from a normative or theological standpoint, but also situates it within a framework of human moral responsibility for the continuity of life.

Thus, the novelty of this research lies in its effort to integrate the concepts of *fasad*, *musibah*, *khilafah*, and *mizan* into a unified framework of Qur'anic environmental ethics that is relevant to the contemporary ecological crisis. This research also contributes to the development of thematic Qur'anic exegesis (*tafsir maudhu'i*) by emphasizing the relationship between human behavior, environmental destruction, and the emergence of ecological disaster as a mutually influencing whole. It is therefore hoped that this research can broaden the perspective of environmental Qur'anic studies while also serving as an ethical foundation for building ecological awareness grounded in Qur'anic values.

The urgency of this research is further heightened when the concepts of *fasad* and *musibah* are placed simultaneously in historical and contemporary contexts. From its outset, the Qur'an affirms the prohibition of causing corruption on earth and calls for efforts to restore and maintain the balance of nature, as reflected in the moral message of verses emphasizing restoration and human ecological responsibility (Anjuma, 2025).

In recent developments, these messages have regained their relevance amid increasing environmental degradation, climate change, and intensifying ecological disasters. Classical and contemporary exegetical literature indicates that the dialectics of corruption and restoration are central to Qur'anic ethics, requiring active human engagement in maintaining the sustainability of nature (Al-Tabari, 2001; Al-Baghawi, 1997; Kathir, 2000) (Anjuma, 2025). Therefore, this study is important for re-exploring the normative and ethical meaning of the concepts of *fasad* and *musibah* as a contextual foundation for Islamic environmental ethics.

In Islamic environmental ethics scholarship, the concepts of *khilafah* and *mizan* serve as primary foundations affirming humanity's position as guardians of natural balance. These principles are not only theological but also ethical and practical, requiring justice, responsibility, and ecological awareness in every human activity (Haider, 2025). Literature indicates that Islamic environmental ethics draws directly from the Qur'an and Hadith, emphasizing the importance of conservation and harmonious relations between humans and nature (Zuhdi et al., 2024). In this

context, the prohibition of fasad is understood as a fundamental principle relevant to modern environmental governance, including in the domain of law and public policy oriented toward sustainability (Esdarwati, 2025a). The Qur'anic epistemological approach also enriches environmental discourse by linking human ecological responsibility to the divine attributes inherent in the creation of the universe (Cam, 2025).

Furthermore, recent literature indicates efforts to integrate Qur'anic ethical values into contemporary environmental policies and practices. The principles contained in the Qur'an are considered capable of providing a robust moral framework for the development of sustainable and equitable environmental policies (Ali & Agushi, 2024). Other research affirms that Qur'anic guidelines on human responsibility toward nature align with the modern need for holistic and long-term conservation approaches (Nasution et al., 2025). In the interdisciplinary domain, studies on environmental damage caused by human activities increasingly highlight the importance of normative-religious approaches as a complement to scientific and technocratic analysis. The principles of khilafah and mizan are understood as an ethical framework relevant to the sustainable and responsible management of natural resources (Pandikar et al., 2024).

A number of studies also emphasize the role of Islamic spirituality in building sustainable ecological awareness. The concept of green spirituality rooted in Qur'anic values is considered capable of promoting environmentally friendly behavior as part of the practice of faith (Zulaika et al., 2025). Islamic values-based environmental education has proven effective in instilling ecological awareness from an early age and fostering long-term commitment to environmental conservation (Setianingrum et al., 2024; Jamilah et al., 2023).

In the context of climate change and the global ecological crisis, transformational leadership grounded in Islamic work ethics is also seen as having the potential to promote more sustainable organizational practices (Salman & Ahmed, 2021). Even the role of religious leaders in guiding communities to face the ecological challenges of the Anthropocene era is increasingly recognized as an important factor in building collective awareness (El-Sherbini et al., 2023). The alignment of Islamic environmental values with global sustainable development goals points to the potential for synergy between religious teachings and the international agenda (Bsoul et al., 2022).

Based on the foregoing, this study aims to thematically analyze the concepts of fasad and musibah in the Qur'an and to trace their dialectical relationship in the context of environmental damage caused by anthropogenic activities. This study seeks to formulate a Qur'anic environmental ethics framework that is not only normative but also relevant to addressing contemporary ecological challenges. As such, this study occupies a strategic position in the existing literature, serving as a bridge between thematic Qur'anic exegesis and modern environmental ethics discourse. The research questions addressed in this study include: how are the concepts of fasad and musibah understood thematically in the Qur'an; how does the dialectical relationship between them explain environmental damage caused by human actions; and how can the resulting Qur'anic environmental ethics

framework contribute to strengthening ecological awareness and sustainable practices in the contemporary era.

RESEARCH METHODS

This study employs a qualitative comparative research design in the study of exegesis, combined with a normative-ethical analysis, to examine the concepts of fasad and musibah in the Qur'an and their relevance to environmental damage caused by anthropogenic activities. This approach was chosen because it enables the researcher to trace the conceptual meaning of Qur'anic verses comprehensively and systematically, while simultaneously linking them to an Islamic environmental ethics framework that emphasizes the principles of khilafah, mizan, justice, and human responsibility toward nature, as discussed in the existing literature (Ismail & Sukron, 2025; Haider, 2025; Zuhdi et al., 2024).

The subjects of this study are not human beings but texts namely, Qur'anic verses containing the terms fasad and musibah, as well as other verses that are thematically related to damage, disaster, natural balance, and human responsibility. The sample of verses was determined through thematic investigation by identifying key verses frequently cited in related literature, as used in studies on Qur'anic environmental ethics and ecological damage (Mustawa, 2023; Anjuma, 2025).

The primary instrument in this study is the researcher himself as the key instrument, supported by a thematic analysis matrix used to group verses, concepts, and relevant interpretations from tafsir literature and Islamic environmental ethics scholarship. Data were collected through library research (library research) by gathering secondary sources consisting of scientific articles addressing the concepts of fasad, musibah, Islamic environmental ethics, and environmental damage caused by human activities, including normative, pedagogical, and Qur'anic-based environmental policy studies (Esdarwati, 2025; Ali & Agushi, 2024; Nasution et al., 2025).

The data collection procedure was carried out in stages, beginning with the identification of main themes, classification of verses and concepts, followed by the examination of interpretations and ethical arguments advanced by previous researchers. Data analysis was conducted using content analysis and thematic-dialectical analysis methods, namely interpreting the causal relationship between fasad and musibah and its implications for Islamic environmental ethics. The final stage of analysis was directed toward a conceptual synthesis to formulate a Qur'anic environmental ethics framework relevant to contemporary ecological challenges, in line with interdisciplinary literature emphasizing the integration of religious values, education, leadership, and sustainable environmental policy (Pandikar et al., 2024; Zulaika et al., 2025; Setianingrum et al., 2024; Bsoul et al., 2022)

RESULTS

The results of the study indicate that the concept of fasad in the Qur'an is consistently associated with human actions that give rise to multidimensional damage, encompassing moral, social, and environmental dimensions. Based on a thematic review of the literature, fasad is understood as the disruption of the

balance of order that humans, as khalifah on earth, are obligated to maintain. Ismail and Sukron (2025) identify that verses such as Hud:61 and Ar-Rum:41 explicitly link corruption on land and at sea with human conduct, particularly in the context of unsustainable exploitation of natural resources.

وَالِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوُوبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

“And to the Thamud [We sent] their brother Salih. He said, ‘O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive” (QS. Hud: 61).

According to Ibn Kathir, QS. Hud verse 61 contains a command to be grateful to Allah for the creation of human life in this world. Humans are called upon to make use of the earth in a good way, not through actions that are harmful and destructive. In addition, this verse reminds that ownership of the earth is a responsibility, not an absolute right for humans (Ibn Kathir, 1999).

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

“Corruption has appeared on land and at sea because of what the hands of people have earned, so that He may let them taste part of [the consequence of] what they have done, that perhaps they will return [to righteousness]” (QS. Rum: 41).

The term fasad in QS. Ar-Rum verse 41 refers to the corruption that occurs in nature as a direct consequence of human actions. This corruption encompasses various forms of destruction caused by warfare, armed conflict, and the chaos generated by military activities. It also includes damage caused by the use of sophisticated instruments such as aircraft, warships, submarines, and other destructive technologies. According to this interpretation, all such actions originate from unjust and greedy human behavior that not only damages the environment but also creates social injustice. Such behavior frequently involves violations of religious and moral laws, as well as a lack of self-restraint (Al-Maraghi, n.d.). Humans who prioritize personal and material interests over their social and ecological responsibilities tend to neglect the religious values that should serve as a guide in maintaining the balance of nature. This interpretation reminds us that environmental damage is caused not only by external factors, but also by human moral negligence and failure when people set aside religion and ethical principles from their lives.

The majority of contemporary scholars interpret this verse as referring to environmental damage. This is due to the relationship between the term al-fasad and the words ‘land’ and ‘sea.’ In the verse, land and sea are mentioned as the sites where fasad occurs, or they may be understood as areas that have been damaged such as through killing or robbery that occurs in both places. Alternatively, it may be understood that the land and sea themselves have become corrupted, experiencing imbalance or a reduction in benefit. For example, polluted seas cause the death of many fish and a decrease in marine yields, while land that grows

increasingly hot results in prolonged drought. This causes progressively worsening environmental imbalance (Shihab, 2002).

The interpretation of QS. Ar-Rum:41 by classical commentators such as al-Tabari (2001), Ibn Kathir (2000), and al-Qurtubi (1964) consistently affirms that 'corruption on land and at sea' is a direct consequence of human transgression of the limits set by Allah. This finding is reinforced by Islamic environmental ethics scholarship that positions fasad as a violation of the principle of mizan (balance), which is the fundamental character of the creation of the natural world according to the Qur'an (Haider, 2025; Zuhdi et al., 2024). Across all sources analyzed, no meaning of fasad was found that stands independently without a relation to human action.

Table 1. Comparison of the Concepts of Fasad and Musibah in the Qur'an as an Environmental Ethics Framework

| Aspect | <i>Fasad (Corruption/Damage)</i> | <i>Musibah (Calamity/Disaster)</i> |
|---------------------------------------|---|--|
| Definition | The disruption of the order of moral, social, and ecological balance as a result of human actions | Structural and ethical consequence of human deviation from divine values |
| Root Word | <i>Fasada (to corrupt/to perish)</i> | <i>Saba (to befall/to afflict)</i> |
| Scope of Dimensions | Moral, social, and ecological (multidimensional) | Social, natural, and structural |
| Key Verses | QS. Hud: 61; QS. Ar-Rum: 41; QS. Al-A'raf: 56 | QS. Asy-Syura: 30; QS. Al-Baqarah: 155-157 |
| Position in Qur'anic Narrative | Cause / initial condition (antecedent) | Response / consequence (effect) |
| Ethical Function | Violation of the principles of khilafah and mizan | Divine warning that prompts islah (reform/restoration) |
| Contemporary Relevance | Exploitation of natural resources, unsustainable industries, deforestation | Ecological disasters, climate change, global environmental crises |

Source: Elaborated from Ismail & Sukron (2025); Mustawa (2023); Haider (2025); Anjuma (2025)

Furthermore, the results of the study indicate that musibah in the Qur'an is predominantly described as a consequence of human deviation from divine ordinances. Mustawa (2023) notes that various verses present calamity as a social reality that emerges following moral and ethical degradation within society.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

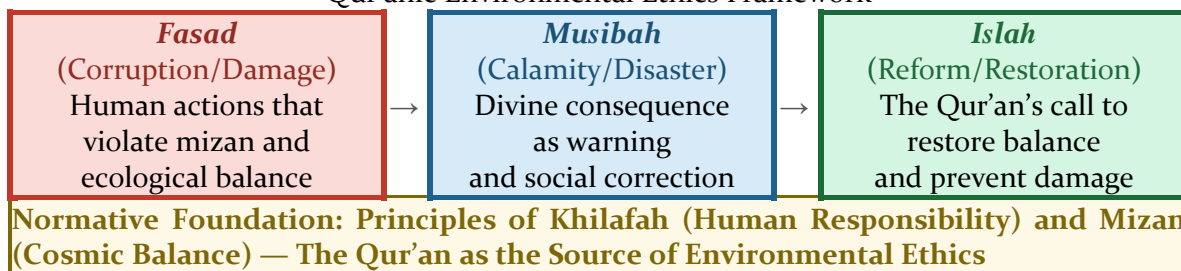
"And whatever calamity befalls you, it is because of what your own hands have earned; and yet He pardons much" (QS. Asy-Syura: 30).

The interpretation of QS. Asy-Syura:30 by al-Baghawi (1997) and al-Razi (n.d.) affirms that the calamities befalling humankind originate from the deeds of their own hands, and this is consistent with the understanding of classical commentators that *kasabat ay-ikum* refers to moral transgressions with ecological implications. In the environmental context, *musibah* is described as a manifestation of ecological imbalance previously created by humans. The literature analyzed does not position *musibah* merely as a natural event without cause; rather, it is always linked to human actions, whether directly or structurally (Anjuma, 2025). Thus, the data reveals a consistent relational pattern between corruption (*fasad*) and disaster (*musibah*) in the Qur'anic narrative.

According to M. Quraish Shihab, who cites the opinion of Tahir ibn 'Ashur, this verse is related to verse 28, which recounts the descent of rain after the people of Mecca had suffered from famine and despair. They were reminded that the calamities they experienced were a consequence of their disobedience in associating partners with Allah. In verse 30, Allah affirms that every disaster befalling a person is the result of their own deeds, as a consequence of the sins and transgressions they have committed (Shihab, 2002).

The results of thematic grouping of the literature reveal that the relationship between *fasad* and *musibah* is dialectical and recurrent. In a number of studies, *fasad* is positioned as the initial cause, while *musibah* appears as the response or consequence that functions as a warning and social correction. Anjuma (2025) demonstrates that the Qur'an not only discloses the reality of damage but also links it to a call for *islah* (restoration), particularly through restorative action toward the environment. This data indicates that the *fasad musibah* concept does not end at the destructive dimension, but always appears within an ethical narrative oriented toward human responsibility. All sources analyzed display the same pattern the interconnection between human behavior, environmental damage, and the emergence of disaster.

Figure 1. Diagram of the Dialectical Relationship of Fasad–Musibah–Islah within the Qur'anic Environmental Ethics Framework



Source: Elaborated from Anjuma (2025); Ismail & Sukron (2025); Haider (2025); Mustawa (2023)

In Islamic environmental ethics scholarship, the results of the study indicate that the concepts of *khilafah* and *mizan* consistently emerge as the normative foundation for preventing *fasad*. Haider (2025) notes that these principles are not merely theological in character but also serve as the foundation of practical ethics in environmental management. Zuhdi et al. (2024) affirm that the teachings of the Qur'an and Hadith explicitly call for conservation and the preservation of nature as part of the obligations of faith. Data from the literature indicate that violations of

these principles are consistently linked to the emergence of ecological imbalance that results in environmental damage. Thus, the research findings demonstrate a direct connection between the neglect of the value of khilafah and the increasing phenomenon of fasad.

The results of the analysis also indicate that the prohibition *la tufsi' al-ard* is understood in the literature as a foundational principle of Qur'anic environmental ethics relevant to the contemporary context. Esdarwati (2025) positions this principle as a normative foundation that can be integrated into modern legal and environmental governance frameworks. Cam (2025) notes that the Qur'anic epistemological approach broadens the understanding of environmental ethics by connecting it to the divine names associated with the creation and sustenance of nature. The collected data indicates that all studies agree in positioning the Qur'an as a source of values that supports sustainable practices and the prevention of ecological damage (Diningrum et al., 2024).

In the context of contemporary policy and practice, the research results reveal a tendency toward the integration of Qur'anic ethical values into modern environmental policies. Ali and Agushi (2024) demonstrate that Islamic ethical principles can function as a moral framework for the formulation of sustainable development policies. Nasution et al. (2025) affirm that Qur'anic guidelines on human responsibility toward nature align with the modern need for conservation and sustainable natural resource management. This data indicates that Qur'anic values are not positioned in a merely normative capacity, but also possess applicative relevance in the context of public policy.

The results of interdisciplinary research indicate that environmental damage caused by anthropogenic activities is frequently analyzed through a normative-religious approach based on the Qur'an. Pandikar et al. (2024) identify that the principles of khilafah and mizan are used as the ethical foundation for natural resource management in economic and development contexts. Zulaika et al. (2025) note that green spirituality grounded in Qur'anic values contributes to heightened ecological awareness and environmentally friendly behavior. All of these findings indicate consistency in the use of Qur'anic values as an ethical framework for responding to environmental damage caused by human activity.

In the domain of education and awareness formation, the research results indicate that the integration of Islamic values in environmental education is a dominant theme. Setianingrum et al. (2024) demonstrate that Islamic values-based environmental education is effective in instilling long-term ecological awareness. Jamilah et al. (2023) note that Islamic boarding schools (*pesantren*) and Islamic educational institutions play an important role in the internalization of environmental ethics through a holistic pedagogical approach. This data indicates that education is positioned as a strategic means of preventing fasad and minimizing the potential for musibah in the future.

Furthermore, this study also reveals that the application of Islamic values in environmental education does not focus solely on theoretical instruction but also on the formation of sustainable character. It emphasizes the importance of approaches involving direct experience, such as field training programs or community-based

activities, which enable students to engage directly in conservation and environmental stewardship efforts. Pesantren and Islamic educational institutions can create environments that support action-based learning, in which religious values are internalized through daily activities that are environmentally friendly. In this way, Islamic education not only equips individuals with knowledge but also shapes behavior and habits that support the sustainability of nature, making it a foundation for preventing corruption (fasad) and calamity (musibah) caused by human behavior.

In the context of leadership and response to global crises, the research results indicate that Islamic ethical values are employed to promote sustainable practices. Salman and Ahmed (2021) identify the relationship between transformational leadership and Islamic work ethics in supporting proactive environmental strategies. El-Sherbini et al. (2023) demonstrate the significant role of religious leaders in guiding Muslim communities to face the ecological challenges of the Anthropocene era. In addition, Bsoul et al. (2022) demonstrate alignment between the goals of Islamic environmental ethics and the Sustainable Development Goals (SDGs). All of this data indicates that Qur'anic environmental ethics has a broad scope, ranging from text, education, and policy, to global social practice.

DISCUSSION AND ANALYSIS

The findings of this study affirm that the concepts of fasad and musibah in the Qur'an cannot be understood in a partial or isolated manner; rather, they form a dialectical relationship that represents the causal connection between human actions and the ecological and social consequences they generate. The literature analyzed consistently shows that fasad is positioned as an active human action that disrupts the balance of creation, while musibah appears as the structural and moral consequence of such disruption.

Ismail and Sukron (2025) demonstrate how unsustainable exploitation of natural resources such as mining practices is understood as a concrete manifestation of fasad that results in environmental damage. This finding is consistent with Mustawa (2023), who affirms that calamities in the Qur'an do not occur randomly but correlate closely with collective moral and ethical decline. Thus, this study reinforces the position of the Qur'an as an ethical text that explicitly connects human behavior with ecological conditions (Ismail & Sukron, 2025).

Further analysis indicates that the fasad–musibah dialectic in the Qur'an does not conclude with a narrative of destruction but is consistently accompanied by a normative call to perform *islah* (restoration). Anjuma (2025) affirms that the Qur'an presents corruption and disaster as part of a moral mechanism intended to awaken human consciousness of ecological responsibility. The findings of this study indicate that this framework is consistent across thematic exegesis literature and Islamic environmental ethics scholarship, in which calamity functions as a collective reflection point for halting fasad and restoring balance. This is consistent with the classical commentators' explanations of the verse:

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

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

Classical commentators, among them al-Tabari (2001) and al-Qurtubi (1964), emphasize the strict prohibition of all forms of corruption following the occurrence of restoration (islah). Thus, the findings of this study expand the understanding that Qur'anic environmental ethics is corrective and restorative in character, not fatalistic.

Al-Tabari, in his work, explains that the meaning of 'wa la tufsi' al-ard ba'da islahiha' is a prohibition against associating partners with Allah and committing acts of disobedience after Allah has restored the earth by sending prophets as guides and bearers of revelation. The term 'islahiha' refers not only to the physical restoration of the earth, but also encompasses the moral and spiritual reformation of humanity through religious guidance (Al-Tabari, 2001).

According to Al-Qurtubi in his interpretation of QS. Al-A'raf: 56, this verse addresses the prohibition of causing corruption, whether on a small or large scale. Al-Qurtubi cites the statement of al-Dahhak, who notes that the prohibition encompasses acts such as blocking water sources and cutting down trees. Other opinions hold that corruption can also occur through acts such as defacing currency. Furthermore, a judge who sells legal decisions is also considered a form of causing corruption on earth (Al-Qurtubi, 1964).

It is important to note that the fasad-musibah dialectic in the Qur'an is not limited to warnings about corruption and disaster, but also emphasizes the importance of restorative efforts that involve all aspects of human life social, economic, and ecological.

According to al-Qurtubi (1964), these restorative efforts relate not only to the recovery of the natural order but also touch on the spiritual, social, and moral dimensions of human existence, which are interconnected and cannot be separated. Thus, the Qur'an views calamity as an opportunity for self-reflection and transformation toward restoration, not as a punishment to be accepted with resignation. In this perspective, the effort of islah is not merely an action to restore ecological balance, but also a call to repair the relationship between humans and God, and between humans and one another. Therefore, this study underscores the importance of a holistic approach to understanding environmental ethics in the Qur'an one that does not focus solely on physical and ecological aspects, but also encompasses the broader moral and social dimensions.

In the context of Islamic environmental ethics, the findings of this study reinforce the central role of the concepts of khilafah and mizan as the normative foundation for the prevention of fasad. Haider (2025) emphasizes that khilafah is not merely a theological status but an ethical mandate requiring justice and ecological responsibility. The research findings indicate that neglect of this principle is directly linked in the literature to increasing environmental degradation. Zuhdi et al. (2024) add that balance (mizan) is a cosmic principle whose violation will result in ecological disharmony. By connecting these findings to the fasad-musibah

concept, this study demonstrates that environmental damage is not viewed merely as a technical failure, but as an ethical and spiritual crisis.

The application of the concepts of khilafah and mizan in everyday practice can serve as a way out of the ongoing ecological crisis. In the Islamic perspective, humans are viewed as managers and caretakers of the earth, entrusted with the mandate to preserve nature not only for the benefit of the present generation, but also for generations to come.

Haider (2025) states that this role of khilafah involves concrete actions in upholding ecological justice, which includes the wise and equitable management of natural resources. Therefore, environmental damage whether caused by excessive exploitation or irresponsible consumption patterns must be regarded as a violation of the fundamental principles of Islamic environmental ethics. By emphasizing the importance of the principle of mizan, this study also underscores that the ecological disharmony that occurs is not only a consequence of human actions toward nature, but also a violation of the cosmic balance created by God. This finding reinforces the view that environmental restoration, within the framework of Islamic ethics, requires deep spiritual awareness that focuses not only on technical solutions but also on the moral and social transformation of society.

The primary significance of the findings of this study lies in their capacity to bridge Qur'anic exegesis with contemporary environmental discourse. Esdarwati (2025) demonstrates that the prohibition *la tufsi' al-ard* has direct relevance to modern legal and environmental governance frameworks. The findings of this study affirm that this principle is not merely an individual moral teaching but can function as a collective normative foundation in policymaking. Cam (2025) reinforces this view by demonstrating that Qur'anic epistemology links human ecological responsibility to the divine attributes associated with the creation and preservation of nature. Thus, this study contributes to broadening the understanding that the Qur'an provides a holistic environmental ethics framework encompassing theological, moral, and practical dimensions.

The scholarly contribution of this study is also evident in the reinforcement of an interdisciplinary approach to environmental damage caused by anthropogenic activities. Ali and Agushi (2024) demonstrate that Islamic ethical values can be integrated into sustainable development policies. The findings of this study show that such integration obtains strong normative legitimacy through the *fasad-musibah* concept, wherein policies that disregard ecological balance are liable to generate ongoing crises. Nasution et al. (2025) affirm that Qur'anic guidelines are consistent with modern conservation principles, so that this study contributes to strengthening the dialogue between religion and environmental policy without positioning the two in opposition to each other.

In the domain of applied ethics, the findings of this study reveal that the *fasad-musibah* concept has been used in the literature to analyze various sectors, including economics, education, and leadership. Pandikar et al. (2024) demonstrate that the principles of khilafah and mizan can serve as the ethical foundation for natural resource management within economic systems. This finding reinforces the argument that environmental damage is not only the result of individual error, but

also the outcome of economic systems and policies that are not grounded in the ethics of balance. Zulaika et al. (2025) add that green spirituality rooted in Qur'anic values plays an important role in shaping environmentally friendly behavior, so that this study contributes to expanding the understanding of the role of the spiritual dimension in mitigating the ecological crisis.

The concepts of khilafah and mizan also have significant relevance in the context of environmentally responsible leadership. In this regard, these principles call on leaders to consider not only economic progress and social welfare, but also the long-term impact on the preservation of nature. Pandikar et al. (2024) emphasize that a leader must act as a guardian of natural balance, integrating environmental ethics into the policies and decisions they make.

In education, an understanding of khilafah and mizan can shape the character of future generations who are not only sensitive to environmental issues, but also actively engaged in taking responsibility for their preservation. These findings indicate that strengthening Qur'anic values within the education system can serve as one of the key means for forming behavior that is more responsible toward the environment. Thus, through the application of these principles, we not only address the ecological crisis, but also build a society that is more conscientious and ethical in maintaining the balance of nature and society.

The social significance of this study is also evident in the context of education and the formation of ecological awareness. Setianingrum et al. (2024) demonstrate that Islamic values-based environmental education is effective in fostering long-term awareness. The findings of this study reinforce the view that the internalization of the concepts of fasad and musibah in education can function as a preventive instrument against environmental damage. Jamilah et al. (2023) demonstrate the strategic role of Islamic educational institutions in instilling environmental ethics holistically. Thus, this study provides a conceptual contribution to the development of Qur'anic values-based environmental curriculum and pedagogy.

In the context of the global crisis, the findings of this study are relevant to the discourse on leadership and response to climate change. Salman and Ahmed (2021) demonstrate that Islamic work ethics and transformational leadership can promote proactive environmental strategies. The findings of this study reveal that the fasad-musibah concept provides an ethical foundation for ecologically responsible leadership. El-Sherbini et al. (2023) emphasize the role of religious leaders in guiding communities to face the ecological challenges of the Anthropocene era, which is consistent with the findings of this study that collective ethical consciousness is key to mitigating the environmental crisis. Bsoul et al. (2022) demonstrate the alignment between Islamic environmental ethics and the Sustainable Development Goals, so that this study contributes to reinforcing the legitimacy of religion in the global sustainability agenda.

Leadership grounded in spiritual values has a strategic role in responding to the climate change crisis. In the Islamic perspective, leadership is not measured solely by technical or administrative capacity, but also by moral integrity and awareness of human responsibility as guardians of the earth. Salman and Ahmed

(2021) indicate that leaders who internalize the principles of khilafah and mizan tend to be more adaptive in formulating policies oriented toward environmental sustainability. This finding indicates that the internalization of Islamic ethics is capable of fostering the formation of collective behavior that is more attentive to the preservation of nature, not only in the practical dimension but also in the spiritual one. Thus, the integration between Islamic environmental ethics and the global sustainability agenda becomes a strong foundation for formulating equitable and long-term climate change mitigation strategies.

The implications of this study are both theoretical and practical. Theoretically, this study enriches the field of thematic exegesis by extending the analysis of fasad and musibah into the context of environmental ethics and anthropogenic damage. Practically, the findings can serve as a basis for the development of environmental policies, education, and Qur'anic values-based social movements. This study also opens space for broader integration between Islamic studies, environmental ethics, and public policy.

Nevertheless, this study has several limitations. First, this study is based on the analysis of literature and texts and therefore does not yet involve empirical field data on the environmental practices of Muslim communities. Second, the focus of this study is limited to sources addressing Islamic environmental ethics and Qur'anic concepts, and therefore does not yet encompass a comparison with non-Islamic environmental ethics traditions. Third, the normative approach employed has not fully explored the challenges of implementing Qur'anic values in the complex global political and economic context. These limitations open opportunities for further research that combines a normative approach with empirical and policy studies.

Overall, this study affirms that the concepts of fasad and musibah in the Qur'an provide a comprehensive, relevant, and applicable environmental ethics framework for addressing contemporary ecological crises. By systematically connecting these findings to the existing literature, this study makes a significant contribution to the development of thematic Qur'anic exegesis, Islamic environmental ethics, and interdisciplinary studies on environmental damage caused by human activities.

CONCLUSION

This study concludes that the concepts of fasad and musibah in the Qur'an form a close and systematic dialectical relationship in explaining environmental damage caused by anthropogenic activities. Fasad is understood as an active human action that disrupts the moral, social, and ecological balance, while musibah appears as the structural and ethical consequence of such disruption.

The main findings of the study indicate that the Qur'an consistently links natural disasters and ecological crises to human neglect of the principles of khilafah and mizan, so that environmental damage is not positioned merely as a natural event but as a reflection of a crisis in human ethics and responsibility. This normative statement has been elaborated in depth by classical commentators such as Ibn Kathir (2000), al-Baghawi (1997), al-Qurtubi (1964), al-Razi (n.d.), and al-

Tabari (2001), all of whom use QS. Ar-Rum:41 and QS. Asy-Syura:30 as textual evidence of the connection between human behavior and ecological conditions. This relationship affirms that the Qur'anic message on the environment is normative-corrective in character, positioning musibah as a means of reflection to encourage *islah*, or restoration.

The primary scholarly contribution of this study lies in the reinforcement of a thematic Qur'anic exegesis approach integrated with Islamic environmental ethics and contemporary environmental damage discourse. This study enriches the field of exegesis by positioning the *fasad-musibah* concept as a relevant ethical analytical framework for understanding modern ecological crises.

Furthermore, this study contributes to bridging normative-theological scholarship with practical issues such as environmental policy, ecological education, and sustainable development, thereby expanding the relevance of Qur'anic studies in addressing global challenges. By emphasizing that the Qur'an provides a holistic environmental ethics framework, this study reinforces the position of Islamic ethics as a significant source of values in interdisciplinary environmental research. This highlights that the principles contained in the teachings of the Qur'an are closely related to efforts aimed at formulating policies and solutions that prioritize environmental conservation and promote practices supporting ecological sustainability. Thus, this study not only enriches the literature on environmental ethics within the Islamic tradition but also strengthens the argument that the Qur'an has a highly relevant contribution in shaping policies and approaches that are more responsive to environmental issues in the modern world.

Regarding recommendations for future research, first, subsequent research may combine a thematic exegesis and normative ethics approach with empirical field studies to examine the extent to which the values of *fasad*, *musibah*, *khilafah*, and *mizan* are internalized in the practices of Muslim communities. Second, further research may expand the scope of analysis by examining the implementation of Qur'anic environmental ethics in public policy and natural resource governance across various social and geographic contexts. Third, comparative studies between Islamic environmental ethics and other environmental ethics frameworks may be conducted to enrich cross-traditional dialogue in responding to the global ecological crisis. Finally, future research may also examine the role of educational institutions and religious leadership in transforming Qur'anic values into sustainable and broadly impactful ecological movements. With these research directions, scholarship on Qur'anic environmental ethics is expected to continue developing, both theoretically and in terms of application.

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