



Islamic Ethics in Sustainable Environmental Resource Management

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ABSTRACT

God has given people two gifts or gifts, to be specific the assets that exist inside themselves and the normal assets that encompass them. People are given the order by Allah to possess the earth since he has the force of caliph to have the option to deal with its items. God believes people should oversee normal abundance, dislike the past tenants (the jinn) who generally cause harm. God needs the abundance on earth that He has offered to people to be appropriately and gainfully developed. The efficiency of nature is exceptionally reliant upon the imaginative utilization of the power that exists in people. In this manner, people should work tirelessly, investigate the regular abundance that God has gave to them. For a Muslim, it is unlawful not to work despite the fact that he can work. There are numerous regular assets that can be overseen by people. Beginning from land, water, plants, creatures, mines, twist, even the sun and moon. Everything is nature that fans out its wealth for people. Notwithstanding, people should recall that the genuine proprietor of this abundance is Allah SWT. In this manner, in dealing with these normal assets, people should consent to the rules that have been framed by Allah in His Shari'a. Shari'a needs nature not to be harmed or its advantages to be squandered. Any activity that can disturb the equilibrium of nature is completely denied by the Shari'a. Wallahu a'lam bi al-Shawab.

Keywords: *Environmental, Green Waqf, Resource Management.*

INTRODUCTION

Together with the growing overuse of natural resources, environmental problems are becoming a global concern. Real effects of human activity that disregards the ecosystem's equilibrium include deforestation, air and water pollution, and climate change. According to the Global Forest Watch report, the world lost over 11 million hectares of tropical forest in 2022 (Hutajulu *et al.*, 2024), and data from the United Nations Environment Programme (UNEP) indicates that approximately 9 million tons of plastic debris pollute the oceans annually (Farianto and Pasan, 2023). This issue is also quite real in Indonesia. The Ministry of Environment and Forestry (KLHK) estimates that deforestation caused Indonesia to lose over 115 thousand hectares of primary forest in 2021 alone (Arham, 2022). Millions of people's lives are impacted by the decreased quality of clean water caused by the high levels of river pollution in different areas. This demonstrates how careless use of natural resources may upset the natural order and jeopardize the sustainability of future generations' lifestyles.

According to the Islamic viewpoint, the environment and natural resources are a trust that needs to be upheld in addition to being resources that may be used for profit. Islam places a strong emphasis on resource management ethics, as evidenced by Surah al-A'raf verse 56 in the Qur'an. This passage highlights the moral and spiritual obligation of humanity to preserve the equilibrium of the environment. Islamic precepts that might serve as guidance for sustainable resource management include *tawazun* (balance), *israf* (not being excessive), and *maslahah* (public interest). To preserve the sustainability of the planet in the face of growing exploitation, the Islamic ethical approach to environmental management is vital.

The notion that Islam offers an ethical foundation for environmental management has been substantiated by several research. In his book *Islamic Awakening between Rejection and Extremism*, for instance, Yusuf Al-Qaradawi highlights how Islam promotes fairness and balance in the use of nature (Qaradāwī, 2010). He contends that resource exploitation that disregards sustainability is a type of *israf*, or waste, that is forbidden in Islam. Nasr makes a similar argument in *Religion and the Order of environment*, claiming that Islam's holistic ecological philosophy views people as stewards of environment rather than its destroyers (Nasr, 1996).

Nonetheless, there are other opinions that oppose the application of Islamic principles to

environmental management. In Environmentalism in the Muslim World, for instance, Richard Foltz makes the case that while Islam includes ecological precepts, many Muslim nations' behaviours do not completely reflect a high level of environmental consciousness (Foltz, 2005). In fact, several nations have extensive resource extraction without well-defined conservation regulations. Furthermore, others contend that the more practical technical and economic policy answers to environmental difficulties continue to outperform the religious approach.

Islam offers moral precepts that can influence people's awareness of and accountability for preserving the natural order. This demonstrates that people actively contribute to preserving the sustainability of the environment. The Prophet Muhammad SAW's hadith also highlights the need of conservation; for example, it advises against using excessive amounts of water, even when conducting ablution. There is, however, a counterargument that, despite Islam's high ethical ideals about the environment, their practical application remains difficult. Implementing Islamic principles in efficient resource management is frequently hampered by political policies, economic considerations, and differing public knowledge. Therefore, this study will also explore how Islamic values can be integrated with modern environmental policies and practices to achieve sustainability goals.

The purpose of this study is to investigate the application of Islamic principles to sustainable natural resource management. Furthermore, this study looks at how much Islamic teachings help people become more environmentally conscious on a personal and societal level. Islamic conservation concepts will be examined in this research, along with the difficulties in putting them into practice in the contemporary world. It is anticipated that this research would yield Islamic-based solutions that may complement environmental regulations and motivate community members to manage resources more responsibly. Therefore, this study offers a practical strategy for incorporating Islamic principles into environmental conservation initiatives in addition to theoretical insights.

METHOD

This design uses a type/research approach in the form of a Library Research Study. A library study is a study that is used to collect information and data with the help of various materials available in the library such as documents, books, magazines, historical stories, etc. (Sari, 2021). A library study is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation being studied (Savera, 2022).

This section examines the ideas and theories employed based on the literature that is currently available, particularly works that have been published in different scientific publications. The purpose of literature studies is to provide ideas or hypotheses that will serve as the foundation for further investigation (Ridwan *et al.*, 2021). Research, particularly academic research, is required to carry out this activity, with the primary goal being the development of theoretical aspects and practical advantages (Negara, Ariyoga and Putra, 2021). The methodical explanation of research findings is the main goal of descriptive research, which is what this study is (Ramdhan, 2021). One source of research data that is utilized to gather information is secondary data. If the data employed in this study is a document or record, the research subject or research variable serves as the data source (Susanto and Jailani, 2023).

In this study, the author applies the library research method because there are several underlying reasons. First, data sources cannot always be obtained from the field. Sometimes data sources can only be obtained from libraries or other documents in written form, either from journals, books or other literature. Second, literature study is needed as one way to understand new symptoms that occur that cannot be understood, then with this literature study the symptoms can be understood. The third reason is that library data remains reliable to answer the researcher's questions. However, empirical information or data that has been collected by others, either in the form of books, scientific reports or research reports can still be used by library researchers. Even in certain cases, field data is still not significant enough to answer the research questions that will be carried out.

It is important to recognize that, like previous research, this one on Islamic ethics in sustainable natural resource management has several limitations. This study is still conceptual and literature-based, which means it does not accurately represent the reality of implementation in the field. This is one of its primary weaknesses. Without carrying out empirical research that can directly assess the efficacy of the application of Islamic ethics in environmental resource management, this study mainly draws from secondary sources, including Islamic literature, earlier studies, and environmental regulations in several Muslim nations. Future studies are expected to contribute more to the integration of environmental sustainability techniques with Islamic principles.

RESULT AND DISCUSSION

The Concept of Islamic Ethics in Environmental Resource Management

Islamic ethics in natural resource management are founded on core ideas that regard people as stewards of the ecosystem's equilibrium (Orgianus, 2024). Islam teaches that the environment is a trust from Allah that needs to be preserved in order to be sustainable for future generations, in addition to being a resource that may be used freely (Ulum and Sono, 2023). According to Islamic beliefs, people have a duty to use nature with fairness, balance, and full awareness in their capacity as caliphs on earth (Ramahdani and Ramadhani, 2024). The Islamic notion of the caliph demonstrates that although sharia law and moral principles set limits, humans are granted the authority to govern the planet. According to Allah in the Qur'an:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾
"And it is He who made you caliphs on earth and He raised some of you above others in degrees, to test you regarding what He gave you. Indeed, your Lord is very swift in punishment, and indeed He is Most Forgiving, Most Merciful." (QS. Al-An'am: 165)

This verse highlights that although people are granted the title of caliphs, they also have a responsibility to take responsibility for all actions pertaining to the riches that have been granted to them. Thus, excessive exploitation that disregards sustainability is a way to disobey Allah's command (Anwar and Rosyad, 2021). Mizan, or balance, is another environmental ethical precept in Islam. Islam holds that humans have a responsibility to preserve the equilibrium that nature has established in order to prevent harm. This is consistent with what Allah has spoken:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
"And Allah has raised the heavens and set the balance (balance) so that you may not upset the balance." (QS. Ar-Rahman: 7-8)

When it comes to environmental management, this concept advises that people should utilize resources responsibly, not harm the ecosystem, and refrain from greed, which might upset the natural order. Islam likewise forbids actions of *façade* (damage) and *israf* (wasting). Allah prohibits people from recklessly destroying the environment and exploiting resources unnecessarily. His Verdict:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾
"And do not cause harm on the earth after Allah has repaired it, and pray to Him with fear and hope. Indeed, Allah's mercy is very close to those who do good." (QS. Al-A'raf: 56)

The ban on *façade* and *israf* in the management of natural resources demonstrates that the use of nature must be done sustainably and proportionately. Excessive usage is against Islamic ideals, which emphasize sustainability and balance. Examples are deforestation without replanting, extensive water extraction, and air and land pollution (Hidayat, 2023).

Therefore, the idea of Islamic ethics in natural resource management places a strong emphasis on the duty of humans to protect the environment. The fundamental rules for making sure that resource extraction considers both the sustainability of the environment for the future as well as immediate rewards are the prohibition of *israf*, *mizan*, *khalifah*, and *façade*. In addition to encouraging the use of natural resources, Islam holds that people have a moral need to protect and enhance the environment as a part of their worship and duty to other living things.

Case Study of the Implementation of Islamic Ethics in Resource Management

Islamic ethical concepts in environmental resource management are not just theoretical; they have been put into practice in several nations through a variety of laws and initiatives. Numerous sustainability projects have been influenced by the Islamic notion of balance (*mizan*), human duty as ruler, and the prohibition of waste and environmental harm. Numerous case studies demonstrate the practical application of Islamic principles in sustainable resource management.

Green waqf in Indonesia is one instance of how Islamic ideals are applied to resource management (Romli, 2024). Waqf, which is often used to build mosques and other public buildings, is increasingly beginning to focus on projects that promote environmental sustainability. The goal of green waqf is to use waqf land for sustainable agriculture, water conservation, and reforestation. In Indonesia, a number of Islamic boarding schools and Islamic charitable organizations have created fruitful waqf sites that support the community economically while preserving the ecosystem's equilibrium (Pertaminawati, 2025). Initiatives such as these demonstrate how Islamic principles may be integrated with contemporary methods to manage natural resources responsibly and sustainably.

Another example is Saudi Arabia, which has just enacted the Vision 2030 strategy, which includes initiatives to promote renewable energy sources and lessen reliance on fossil fuels (Amran *et al.*, 2020). The Saudi Arabian government has made investments in the development of wind and solar energy, based on the idea that resources must be used without upsetting the natural equilibrium. The nation also uses a cutting-edge water management system that is based on Islamic principles of efficiency and waste prohibition (*israf*). Islam views water as a life-giving resource that needs to be properly preserved, and Saudi Arabia's water conservation initiative is an illustration of how Islamic principles may be incorporated into contemporary environmental regulations (Alotaibi, 2021).

The policy of prohibiting single-use plastics and environmental awareness initiatives based on Islamic teachings are two examples of how Islam is incorporated into environmental management in Malaysia (Chook, Ferdin and Lee, 2024). To raise public awareness of the value of preserving environmental sustainability and cleanliness, the Malaysian government collaborates with religious institutions. Malaysian mosques have started putting eco-friendly initiatives into action by promoting the use of renewable energy, cutting back on plastic, and improving trash management. Islamic principles that forbid pollution and harm to the earth (*facade*) and promote harmony between nature and human existence serve as the foundation for this project (Rizkiyah and Erwanto, 2023).

In the meanwhile, conservation programs in Turkey have long included Islamic-based management of water and forest resources (Al-Jayyousi *et al.*, 2022). The waqf forest preservation system, which prevents deforestation by managing lands donated for the public good sustainably, is one of the measures put into place. With the eco-mosque idea, the Turkish government has also created a city greening program. According to Koehrsen, mosques serve as venues for environmental education, tree planting, and eco-friendly waste management in addition to being places of prayer (Koehrsen, 2021).

These case studies demonstrate that Islamic ethical principles in natural resource management may be implemented at many levels through community projects, government regulations, or programs based on Islamic charity. The success of multiple nations in implementing Islamic principles in environmental management and conservation, despite a few implementation problems, indicates that Islamic teachings are highly relevant when it comes to addressing the sustainability concerns of the modern world.

Integration Strategy of Islamic Ethics with Sustainable Resource Management

A crucial element in ensuring a balance between the preservation and use of nature is the incorporation of Islamic principles into sustainable resource management. Islam teaches that, as khalifa (leaders) on earth, humans have a need to preserve the environment for the sake of both the present and the future. However, there are still a few social, economic, and legal obstacles to overcome before Islamic ideals may be incorporated into environmental policy. To incorporate Islamic ethical concepts into a sustainable resource management system, an efficient approach is required.

Ecologically based Islamic education is one of the primary tactics (Dewi, 2021). Early environmental awareness must be fostered via an educational program that connects ecological ideas to Islamic teachings while also presenting them scientifically. By putting in place eco-friendly procedures like greening initiatives, sharia-based waste management, and water resource conservation, schools and Islamic boarding schools may help raise awareness among the next generation about the value of protecting the environment. For a more thorough grasp of the connection between Islam and ecology, environmental fiqh courses in Islamic higher education must also be reinforced.

Furthermore, the government, universities, and scholars working together is crucial to developing environmental policies that reflect Islamic principles. While academics can carry out research to create resource management methods based on Islam, scholars also have a strategic role in spreading religious ideas that inspire people to preserve the environment. The findings of this study are anticipated to be incorporated by the government into public policy, such as the establishment of a green economy based on sharia and Islamically compliant environmental protection laws.

However, a sustainable economy with an Islamic foundation may offer a way to promote more conscientious resource management. Green waqf is one concept that may be used to promote sustainable water resource management and land restoration (Alfarisi and Huda, 2023). Furthermore, environmental initiatives that aim to preserve ecological balance can be financed by Islamic financial tools like zakat and green sukuk (Abduh, Marliyah and Siregar, 2024). By generating jobs based on an eco-friendly economy, this strategy not only benefits the environment but also advances social welfare.

Another calculated move to guarantee the application of Islamic principles in natural resource management is to reinforce Islamic law in environmental policy (Kasih and Ruslaini, 2024). Islamic environmental teachings and government policies that are primarily focused on economic interests continue

to diverge in many Muslim nations (Oktivany, Agustria and Tika, 2024). Therefore, a current Islamic legal approach (fiqh al-bi'ah), which emphasizes the duty of people and the state to preserve nature, may be used to integrate Islamic law with contemporary environmental rules.

This approach can help a sustainable natural resource management system better incorporate Islamic principles. It is intended that a resource management model that incorporates Islamic social and spiritual justice ideals with environmental sustainability would be developed by fusing religious beliefs, science, and public policy.

CONCLUSIONS

Islamic principles in sustainable natural resource management give people a moral and spiritual basis for preserving the ecosystem's equilibrium. The primary tenets of Islam that govern the prudent and sustainable use of resources are khalifah (human leadership on earth), amanah (responsibility), mizan (balance), and the proscription of israf (waste) and fa'adah (damage). Islam places a strong emphasis on managing the environment with knowledge and care, not only for the benefit of the present generation but also for the survival of future generations, since it is a trust from Allah. Then, with the help of a more thorough and tangible plan, Islamic teachings may make a substantial contribution to the development of a better environmental management system.

Islamic ethics may be incorporated into environmental management procedures and policies in several calculated ways. The inclusion of conservation materials in the curricula of Islamic universities, Islamic boarding schools, and madrasahs is necessary to reinforce ecologically oriented Islamic teaching. Furthermore, to create environmental legislation that are consistent with Islamic principles, cooperation between ulama, scholars, and policymakers is crucial. Funding for environmental sustainability initiatives can also be supported by sharia economic tools like green sukuk and green waqf.

A more thorough investigation of the efficacy of incorporating Islamic precepts into environmental policy across different Muslim nations is required for future research. Studies that compare nations that have effectively enacted Islamic-based policies with others that have not yet done so ideally might shed light on the challenges and success factors encountered. To build a more ecologically friendly ecosystem, additional study may also examine how contemporary technology, such sustainable farming practices and renewable energy, might be created within the parameters of Islamic ethics.

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